

THE *of the Smiths*
VICTORY OF TRUTH
FOR

The Peace of the CHURCH,

To the King of ~~the~~

GREAT BRITAIN;

~~From the~~
To invite him to embrace
the Roman-Catholick Faith.

By Monsieur *De la Mili-*
tiere, Counsellour in Ordinary
to the King of *France*.

With an Answer there-
unto, Written by the Right
Reverend *John Bramhall*, D. D.
and Lord Bishop of *London-Derry*.

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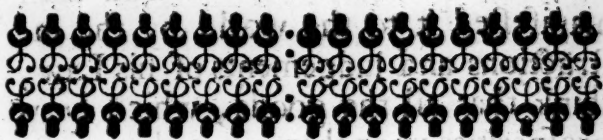
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To the King of *Great Bri-*
tain, to invite his Majestie to
 embrace the Catholick Faith.

SIR,

THE Wifedome of Gods
 Counsels is far above the
 prudence of men, who are
 altogether void of the know-
 ledge of his grace. One sort, who
 know neither God, nor his providence,
 look upon all the events of humane
 life, as if they happened by chance.
 They imagine that that which we call
 good luck, or ill luck, hath no other
 cause than hazard, and that which every
 mans prudence or imprudence brings
 to the conduct of his life. Others, who
 acknowledge a Divine providence, but

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onely after the manner that God hath manifested it to the world by the instructions and judgements of his Law, think that all the goods, which heap prosperities upon them, are the effects and testimonies of the favour wherewith God cherisheth those that are his; And that the Ills, that oppress mans life with miseries, are arguments of the anger and hatred of God upon those he handles after that manner. But Christians, to whom God hath revealed by the Gospel the counsel of his mercy in Jesus Christ, know, that in his Cross, on which for satisfying the Justice of of the Law, he hath bore the pain of our sinnes, he hath changed, for those he calls to his Communion, the use of Afflictions. And that he imployes them first to humble them, and acknowledge their sin, that they may desire deliverance, to the end they may come by this way to the Faith of his grace, which doth deliver them. And when they are entred into Communion with him by
 faith,

faith, and that the exercise of the same afflictions accomplisheth in them the work of his grace, in giving them, by his consolation, in their patience, the hope of the glorious happiness which he hath promis'd them, and which carries over all their affections to the loving of him. Those therefore that have this faith and this hope, are of a judgement far differing from the opinion of men of the world, upon the event of Goods and Evils which accompany mans life.

Considering, Sir, the present fortune of your serene Majestie, far removed from the Majestick condition of your Birth, I humble my self with you in the sight of the powerful hand of God, who is the onely Judge, and onely Master of Monarchs, to ascend by the steps, whereto the Gospel addresses us, even into the counsel of his infinite mercy. And I find there, that the disaster of this great calamity, which environs you, is a work of the wisdom of
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of the King of Kings, who will shew in you, whom he hath honoured with his *Uction*, and his Image, an admirable effect of his grace and of his power. I say, Sir, that under the Cloak of so many sad adventures, which try you by revolutions so strange, that all the *Universe* doth tremble, the King of Heaven, and of the Earth, who hath humbled himself for you, infinitely more low than you are, draweth himself near unto you. He comes to take you by the hand, not onely to re-establish you in your Throne, but to make you sit in his, that you may reign with him eternally, after you have employed the Scepter, which he shall put again into your hand, to re-establish his Kingdom among your people. It is very easy for me, Sir, to give you a reason of this judgement I make of that of God upon your sacred Person, and to explicate unto you, not onely the causes and effects of the ill which is come upon you, but also the way, the use, and the success

success of the remedy, which the hand of God will give you, to accomplish in you this work of his mercy. If we seek the Cause for which we behold that the hand of God hath made it self so grievously heavy upon the sacred head of the King your Father, and which pursues yet after him your Royal Person with so many sinister accidents, which hath caused this great desolation to come upon all your Kingdomes, this confusion, and this subversion of their peace and former prosperity, this change into which they are so blindly precipitated, to part with the form of Government that God had established amongst them, under which they had lived so happily for so many Ages past, to become slaves of the yoke which the armed hand of a Tyrant hath put upon their head under the false name of Liberty, it will be very easy for us to find the Cause, and to acknowledge it by the Effects.

You are not ignorant, Sir, and all the

world knows it with you, that the subject for which this Parricidal Parliament hath so cruelly persecuted the King your Father, hath been the Ecclesiastical Government, of which they desired to change the form, by abolishing Episcopacy, and suppressing the Liturgie, and the Ceremonies, by which the Protestants of your Kingdome had yet retained some image of the Catholick Church. Those, which they call Puritans and Presbyterians, who would live under the form of the Genevian Discipline, could not endure the form of that Antient Order, which the Royal Authority had retained as instituted by Divine Authority, and for this very thing necessary for its conformity, to preserve in Christian Estates the form of a Monarchical Government. From thence it is come, that the Puritan and Presbyterian Faction hath conceiv'd, and alwaies kept in its breast an implacable hatred against Monarchical Government, by reason of their aversion from

from the Episcopal. That which the
 prudence of King *James*, your Ma-
 jesties Grandfather, Sir, having judi-
 ciously taken notice of, did as wisely in-
 form his posterity, by an express
 Book, to take heed of it. And this King
 knowing Church, as well as State mat-
 ters, foreseeing the inconvenience that
 might arise, expressing from his mouth
 that which touched him at the heart,
 had this familiar speech, *No Bishop, no
 King*; which is become a lamentable
 Prophecie under his Successour. But,
 O good God! what Successour? Such
 an one certainly, that had neither
 cause nor pretext capable to stir up the
 hatred of Subjects against a King so
 merciful, so just, and so loyal, so amia-
 ble to his People, so venerable to his
 Neighbours, that upon this onely pre-
 judication, wherein the Puritan Faction
 had instructed them, in making them
 believe, that under that Form of Go-
 vernment, and Antient Service, the
 King and the Bishops had an intention
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to re-establish in the Realm the Catholick Religion. This is the poyson, which the Puritan Faction hath blown into the hearts of the People, to fill them with hatred against a King so love-worthy.

And this Republican Parliament, endeavouring to erect it self in a Sovereign Authority, by annihilating that of the King, hath not thought any occasion more favourable to their design, than to act the Puritan, that they might come to the execution of their desires: which they have done at last by the Sacrilegious Paricide of their Archbishop and of their King. This was, Sir, the grand work of mans malice, and the Devils stratagem, which caused the ills which are fallen upon your Crown and Person, by the pitiful fate of that succession which ought to have befallen you. But the Justice and Wisdome of God in this conjuncture, hath other ends. Every one knows that this Archbishop, nourished in the Schism from the Catholick

tholick Church, had no other thought nor inclination, than to re-unite in one body the People divided into Sects among themselves, as well as from the Church, and to make himself Chief Head of this Schismatical Body.

And we see God hath permitted, that his own People, divided against it self, hath caused his Head to be cut off.

The King otherwise accomplished in all royal and moral virtues, did use in the Schism, by the Law of his Predecessours, the Authority which God had given him in temporal matters, for governing of spiritual, and called himself the Head. It is for that reason, that God chastizing in his person the fault of his Predecessours, would let us know by the tragical spectacle of an unheard-of Death, in a King no less innocent than lawful, that so strange an effect of his anger hath had no other cause than to instruct all other Princes that are in the Schism, with what severity

verity God will revenge his glory, for their injuring the Unity and Authority of his Church.

But if such is the Effect of Divine Justice and Wisdome in the cause of your misfortune, Sir, his Mercy goes far before it; and this is the effect that concerns you. For God makes it here plainly appear unto your Majestie, that the Reformation, which the Authors of the Schism in this latter age have pretended to make, hath been (under the pretext of so good an outside) no other thing in effect than the entire ruine as well of the Faith, and form of the Church, as of the Order it self instituted by God for the governing of men. This is the Lesson which God sets before your eyes, in the historie of this sad Revolution, which hath given you a wound, the feeling whereof is to be your instruction. You shall see, Sir, through all the circumstances of these tragical effects which have produced the trouble, and changed the
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form of your Estates, and which have ravished from you the Crown: That the new Religion which your Predecessours embraced after the Schism, is the onely efficient cause, by the very maxims, and foundations of the design, which its Authors have called the Reformation of the Church.

Their new opinions did very easily slide themselves under this apparent colour, through the clefts of the Schism into the spirit of the Bishops, who made themselves culpable. But neither they themselves that received this novelty, nor the Kings that authorized them, did think, they should charge themselves with *Uria's* packet, which would abolish both the authority of the Bishops, and the Sovereignty of Kings. For men are alwaies blind in the works of Darknes, which they do by the instinct of the Devil, who goes disguizing himself into an Angel of Light, that he may induce them for to commit them. And their passions which do blind them do

do insensibly draw them into precipices of mis-haps, whereof neither the extraordinary steepness nor depth is by them discerned.

Certainly whosoever should have demanded of *Peter Martyr* himself, and *Martin Bucer*, who carried *Calvin's* Reformation into *England*, if they went to bring in the *Brownists* opinions, who by maxims receiv'd from their hands, did a little after think upon a more exact purity, by the motions which they suppose the Holy Ghost suggests unto them, from whence it is that they esteem themselves more Reformed Puritans? Whosoever likewise should have enquired of them, if they came to tell them they might be of what Religion they pleas'd, and for the extinction of all Ecclesiastical Discipline, of all rule and form of a common Faith, according to the opinion of the Independents? Whosoever should at last have ask'd them, whether the Sword of

of the Word they carried in their mouths, was to cut off their King's and Bishop's heads, that they might give a Form altogether new, as well to the Kingdom as to the Church, what would they have answered? They would have sworn without doubt with their hands upon the new Gospel they carried about them, that their intentions were further distant from these thoughts, than the Earth is from Hell. And nevertheless this thing is no waies to be doubted of, and altogether apparent at present, that *Calvin, Martyr, Bucer*, and the Bishops which admitted their Reformation, and the Kings which authorized it, have brought in by the maxims of their Foundations not onely Protestants, but also Brownists and Independents. The Bishops that receiv'd this Reformation saw not that of it would be bred the Sect of the Presbyterians, Enemies to the Hierarchy of the Church, and all the Order of its institutions, as well for the Service as for the Government, and
would

would ruine their Authority, that they might abolish Royalty it self. But neither did *Calvin*, *Martyr*, nor *Bucer*, know, that from the maxims of their Reformation would spring up the Brownists and Independents, who would ruine their Reformation by introducing an indifference concerning all opinion in Religion.

This is that, Sir, which the historie of things hapned in the progress of this Reformation (the knowledge whereof your Majestie at this present carries engraven in your heart by too bitter feelings) represents unto your eyes, to the end all the world may see the nature and Genius by the effects of its maxims. I will represent them, Sir, to the eyes of your Majestie, and by a demonstration so lively and evident, that no reason can contradict it; You shall see that the pain you suffer, and under which your Estate groans, is the true effect, as the very punishment of the sins your Fathers committed, and transmitted unto
 you,

you, then, when under the pretext of this blind Reformation, they abandoned the Faith of the Church, and her Communion. For it is after this manner the just vengeance of God punishes sin by it self, and that its own proper work becomes the punishment it deserves. This Religion, for which the Bishops, the Kings, and the People have forsok the Church, hath destroyed the Bishops, and the Kings, and reduced the People to live without Bishops, without Kings, without a Form of Government, and without Discipline in Religion, under the Tyrannie of a Monster, who, without being either King or Bishop, attributes to himself all Authority both in State and in Religion. This which I declare unto your Majestie, Sir, is, to make you understand, that this terrible work of the hand of God, which afflicts you after this manner, is nevertheless a judgement of his mercy for you: For you may see he sends you not this trouble, but that you may perceive the sin,

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whereof it is the off-spring, that you may draw your self from the one and from the other, by the knowledge which he gives you of the horriour you should have for the Cause, by the grief you resent by its Effect. You shall see it, Sir, clearly enough by the consequents of the Maxims upon which the Authors of the Reformation which your Fathers embraced, have laid their Foundations.

The Foundations of the Reformation of *Calvin* are laid upon these two Maxims, which he, and all those which have forsook the Church, as himself, hath delivered as indubitable to the People which have followed him: The first is, *That the Church was fallen into ruine and desolation, by Error in its Faith, by Idolatry in its Service, and by Tyrannie in its Government.* The second, *That to reform and re-establish it in its Original Purity, the Faith of its Doctrine, of its Service, and of its Government, was to be reduced to the only*
precepts

precepts of the Scripture, of the sense whereof every Believer ought to be Judge, for his own proper salvation, by the light of the Holy Ghost which conducts him. They saw that if they did not suppose these Maxims for the causes of their Reformation, they could not pretend any which might oblige them to forsake the Church, which they had a mind to leave, that they might frame a Contrary Party, and make war against her. For they could not deny the Church from which they separated, the Title of the True Church, but in accusing of it, as they have done, of Error, Idolatry, and of Tyrannie. And if we suppose this accusation for true, they could not bring in the necessity of a Separation, to make their Reformation, but in excluding the Authority of Tradition, and the Judgement of the Church, and by reducing the rule of the Reformation to the Scripture it self, interpreted by every mans Judgement.

Your Majestie, Sir, shall now see, that of those Maxims which the Bishops of your Realm (already become Schismatics) receiv'd for the causes of the Reformation which they admitted, there was first of all Formed the Sect of Puritan-Presbyterians, against the Protestant-Episcopalians, who could not subsist against them, upon the Foundation of these Maxims. And that at length the Brownists, the more Reformed Puritans, did raise themselves upon the same Foundations, who have since begot the Independents for the ruine of the Presbyterians, by the same reasons by which the others had ruined the Protestants and Episcopacy, and with Episcopacy Royalty it self: In such sort, that all this dreadful disorder, which makes your Kingdoms to be a *Chaos* of lamentable disorder, in which your authority finds it self put out, comes from these Principles of Reformation, which are the natural source thereof.

That this is so, your Majestie, Sir,

may

may clearly perceive it. When the Bishops consented to these Principles of Reformation, they abandoned by them the Faith of the Catholick Church concerning the Sacrifice of the Mass; concerning Transubstantiation in the holy Eucharist; concerning the number and vertue of the seven Sacraments; concerning Justification real and inherent in the faithful, and of their Merits, and the Invocation of Saints; concerning Prayer for the Dead, and of Purgatory; concerning the Authority of the Pope, and of the adhering of all the Faithful to the See of St. *Peter* at *Rome*. But they retain, nevertheless, the Episcopal Dignity and Authority, with a part of the Liturgie, and Ceremonies of the Catholick Church.

But the Puritan-Presbyterians have cast away all Form of Hierarchye, and community of the Liturgie and Ceremonies with the Church of *Rome*, as pernicious remainders of the Papal Tyrannie and Idolatry, as they call them. That they

might oppose both Parties, according to the first Maxim of their Reformation, they brought in a Form of Government altogether novel, and composed a Form of Service altogether new. Upon which they have had so much advantage against the Protestants in combating them with the reasons of their common Principles, and in stirring up the People heated with the zeal of Reformation, that it was impossible for them to subsist if the Puritans could but once be supported, by the Authority of Parliament, against the Authority of the King, who only did support the Protestant Cause, not by arguing, but by command. For Controversy, by their Principles, was all for the Puritans against the Protestants.

Could they, without Tradition, and by the holy Scripture alone, interpreted by the judgement of every one, find Episcopal Dignity, and its Authority, with distinction, and superiority of power above the other Pastors and Ministers ?

nisters : They could certainly, without doubt, by the Authority of the holy Scripture, assisted by Tradition, which declares the lawful sense. But in doing this, the victory which it gives them, obligeth them to consent likewise to the Authority, and Primacy of the Pope, for the Government of the Universal Church, as founded in the Primacy St. *Peter* receiv'd in the College of the Apostles, as well for the Form of the Government of the Universal Church, as of every particular Church, from whence every Bishop derives his Authority. Then thus it must be, either that the Protestants abandon Episcopacy as a seed of Tyrannie, and become Presbyterians; or, in retaining it, to enter again into the Communion of the Pope, and Bishops who adhere to him. Though there be no need to speak here, that their sole Division makes it impossible for them to subsist, by the reason which the great Bishop and Martyr, St. *Cyprian*, represents

sents to all Bishops, in declaring the obligation they have strongly to retain the Unity of the Church, by the not to be divided Unity of Episcopacy, whereof every one doth solidly possess his share. Upon which he admonisheth them, that if any one goes to separate himself, it shall happen unto him, as to a Beam drawn from the body of the Sun, which shall have no more part, through its division, in the unity of the light which continues in the body. As to a Bough broken from the Tree, which shall spring no more, having no more share in the sap which remains in the body and in the root of the Tree. Even like a Rivolet, cut off from the Fountain, which will dry up, having no more to do with the course of the water which runs from the Spring. This is that also, Sir, which your Bishops cannot avoyd. It must be, that being separated from the Mother-Church, they should be extinguished, and should vanish away, as its come to pass.

pass. It must be, that their very pain was the proper work of the cause of their error. That their Reformation made them lose their Form.

But if the Puritans have had this advantage upon the Protestants, by the Common Principles of their Reformation, that which the same Principles have given the Brownists, to withdraw themselves from the Puritans of the Genevian Discipline, in the more exact purity, which their spirit, Interpreter of the sense of the Scripture, suggests unto them, is yet more great. Behold how they combat the one party against the other, and the victory of the last. The Puritans of the Genevian Discipline have determined of Articles of Faith, and have form'd their Confession, to which they oblige all those that receive their Communion. But this Law, which prescribes by Authority a common belief among all the Communicants, cannot agree with the judgement that every Believer can and ought to

to make of the sense of the Scriptures, by the assistance of the Holy Ghost, according to the second common Maxim of their Reformation. For if one supposes it true, no other Authority can bear rule over the Conscience, nor prescribe it any thing beyond the sense that the Spirit suggests to it in the interpreting of the Scripture. Upon which the Brownists also set upon the Presbyterians by all the same Authorities, upon which they have founded theirs, to separate themselves from the Church, and abandon its determinations. They maintain, That to oblige the Faith of faithful men to a formular confession, which can have no other than an humane authority, is to bring them forthwith under the Papal Tyrannie, from which the Holy Ghost hath freed them. Against this the Calvinists have no reply, which doth not wound themselves with their own hands, and which is not their condemnation pronounced by themselves. For they can answer nothing

thing pertinently, if they do not borrow the reasons the Church hath against them. So God, perpetual Protector of his Church, causes her Enemies to pronounce her Victory with their own mouths: whilst that they issued from the teeth and the mouth of the Serpent, to make war with her, do wage it among themselves, and kill one another.

From these Brownists, as your Majesty, Sir, knows much better, are come the Independents, which are not risen, but since the advantage the Puritan-Presbyterians had upon the Protestants, by the Authority of the Parliamentiers. It is those that have produced this false prophet of blood and slaughter, to end this last Act of Infernal Reformation, that he himself preaches to his Musulmans, with his Sword in his hand, after he hath broke the Cross, and changed the Episcopal *Crafter* into a Murtherer's *Axe*.

By this same spirit of the Brownists,
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in which he hath been originally instructed, by using Disputes he deduces Fundamental Maxims of the common Reformation among them, he wars against the Presbyterians with much more advantage than he did against the Protestants. From whence he promises himself to make them all submit to his opinion, which is an indifference of all opinion of Religion.

Which shall fall out without doubt according to his own mind, if they will follow the Consequences of their own Maxims: For the reason of which, he gives liberty to every man to believe and prophesie that which they think the Spirit suggests to them. But he thinks in making these People, separated from the Church, taste the Liberty of Conscience, he shall rally all their different Sects into one Body, to set them against the Body of the Catholick Church, to the end he may destroy the Pope, and the Bishops that conduct her, and may exterminate the Kings that defend her.

He

in- He calls that, the great work of God.
 uces He assures the success to all them that
 non follow him, by the revelations which
 wars he makes them believe he had at his
 uch Fast, his Prayers, and his reading the
 the holy Scriptures. But it is no marvel he
 ses can assemble such a number of Follow-
 his ers by the arguing of their Maxims:
 all For since they had already produced
 these different bodies of reform'd Bat-
 taltalions, and reforming, even to infinity,
 ill Protestants, Presbyterians, and Brow-
 nists, who in a perpetual war cannot a-
 he gree among themselves; He comes fur-
 ve ther, as more fit to serve himself of
 he their Maxims, to put them to the *Ho*
 ks *there*, by the indifference, and by abo-
 m lishing all Lawes that rule upon the
 n- Conscience, and leaving every mans
 nt thoughts free, and the liberty to pro-
 ft phesie and interpret the Scriptures, ac-
 o cording to the sense his spirit dictates to
 d him. For, as to the remainder, he trou-
 y bles not himself to see by this spirit, the
 prodigious number of Sects and Insects
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to swarm about, who daily vomit forth more monstrous opinions than can come from the bottomless pit. For let there be what difference there will among them, they all agree in his in-differency.

By this Catastrophe of the Reformation, undertaken by those that have divided the Church in these latter Ages you see, Sir, what hath been both the Design and Genius. This is not I that represent the truth of it to you, God hath set it before your eyes, or I may rather say, in your heart, written in Characters which shall never be blotted out. And to write them with his own hand, he himself is descended from Heaven, environed with the fire and thunder of his anger, which appears enlightned upon you. But from the middle thereof you hear the voyce of his mercy, recalling you to him, and declaring to you, that all this he hath done, to let you know the sins of your Fathers, by drawing you out of them, that

that he may call you back into his Church, where all benediction shall be given you. For true Piety and Religion, whereof she hath been made the Guardian, finds there (as the Apostle speaks) the promises of present life, and of that which is to come ; And your Faith, which God will work in you by the vertue of the Cross, in the present affliction wherein you are, submitting all your desires to the Wisdome of his Counsel, and power of his strength, shall meet there the comfort of your patience, conformable to the hope you shall put in him. You will say then, Sir, when you consider your self, and the work that God shall have wrought in you, That the Wisdome of the Judgements of God is without bot-tome ! That the Knowledge thereof is very difficult ! That it is impossible to find it out, if he himself doth not manifest it ! He will manifest it to you, Sir, and you may see it, if you consider the great abyss that was between you and
 God ;

God; how far you were drawn from him, before he came to you after this manner, and drew himself near to you, that he might draw you to him.

When the King your Father had the Crown upon his Head, and was sitting upon his Throne in the middle of his flourishing Kingdomes, in the abundance of all prosperity and glory; And that you, Heir to this Majestie and Royal Pomp, bred up your spirit, among these mundane delights, of the desire and hope of adding to the lustre of your Grandfathers, the splendor of your brave Actions, wherewith your politick and military virtues should adorn your life, and the Historie of your Reign: What's this then, when all the reasons of State, as well as those wherewith your Conscience had been onely instructed, would have kept you engaged in this new Religion, the errour whereof you have suckt in with the milk of your infancy, your eyes and your ears should have been capable of seeing

seeing and hearing the Truths which now make known to you the fault, and the condemnation, which God by the wisdom and power of his Judgements hath drawn from it self, and his proper works, that you may feel the effects? How should you have been able to have discovered, under this fair shew of Reformation, whereof she hath taken the Title, under this splendid lustre which she hath put upon her face, of Knowledge and Eloquence, the gifts whereof shine in her Doctors and Ministers; of the reading, and particular regard she commands them to have towards the holy Scriptures; of the familiar Texts, which adorn their Pastors Discourses and Preachings; of the popular exercises of her Psalms and Canticles; of the Prayers and Orisons which are extracted and interwoven with the Understanding, which gives consolation: Should you have been able to have discovered, I say, that under this appearance of Piety she had dis-avow'd her

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strength,

strength, if God had not at present let
 you see it in the works of horreur and
 confusion, deadly to Christian piety
 and charity, destructive to all Form of
 Religion, Enemies to all Order of God,
 which she hath produced by the con-
 sequences of her Fundamental Maxims.
 Sir, Had your Majestie taken notice
 of the imposture and deceit which the
 Father of Lyes hath hidden under these
 Baits, that they themselves, whom
 he made the first Instruments and Au-
 thors of the division of the Church, did
 not perceivē, for they would have ab-
 horred it had they known it would have
 been such? This is then truly the great
 work of God, whereof this false pro-
 phet understands not the reason, when
 he speaks thus: God hath certainly
 done this work: And God hath raised
 him up himself, to put this confusion a-
 mong them which have forsaken the
 Unity of the Church, in dividing them-
 selves into a thousand Sects, of which
 they acknowledge at present, that no
 one

one can call himself the Church. For the Sect of the Protestants cannot pretend to it, since she her self subsists no more: but that every one sees her justly perished, by the same Maxims that separated her from the Church; and that the Presbyterians, which seduced them, have now destroyed them. Nor the Sect of the Presbyterians, which is under the yoke of the Independents, who cut their throats with the same Swords wherewith they warred against the Church: For they brought them, by their own Maxims, to renounce all Discipline, all Government, all Law, and all Rule of Unity, and by consequence all Form of the Church. This cursed *Cham* hath then discovered his Father's filthiness, that is to say, of the first Author of this pretended Reformation, who being drunk with the wine of his error, did not himself know it.

But if God pleases, the impudence of this brazen face, who hath lost all

shamefac'dness, being not afraid to discover, by his Independendence, the Foundations of this preposterous Reformation, shall now touch his brethren with compunction and shame, that they may return to their common Father.

He will cause the Presbyterians and Protestants to understand, that it was the spirit of senselesness and errour, which made *Luther* conceive and undertake the design of dividing the Church, under pretext of a false Reformation. From whence they will perceive (if they can but come to themselves) that one ought not to desire, neither that any one can do any thing true or lawful, but in the union, and by the consent of the Church, and the rule of Tradition, which she hath receiv'd from the Apostles, and conserved by a continued succession.

As God, Sir, draws light out of darkness, so your Majestie sees, that he makes your salvation to come out of your calamity. But this is not for you
alone.

alone. That which he will do in your Person, he will bring to pass in all your Kingdomes, by your Person. And not onely in all your Kingdomes, but in all the places, and in all those which are separated from the Church, as your Kingdomes are.

That which you have singular in this cause, is, by being the greatest King of the party divided from the Church, and that your Kingdomes are the greatest and most flourishing Estate that hath receiv'd this novelty of Religion, where she hath found the most powerful Sanctuary, and where she hath planted her seat the most eminent, and most assured; This is likewise a reason why God hath put her into this confusion, in destroying her by the different Sects which she her self hath ingendred, that all the world may know the spirit of errour, from whence she hath taken her Original.

For all the world at present sees what this spirit is, and its nature; if it is the

Spirit of Christ, it is the Spirit of peace and truth; if it be the Spirit of Satan it is the spirit of trouble and error which hath raised the trouble and error which rules at present in your Kingdomes.

Since such is the spirit of this new Reformation, and its Maxims, such are its works, that are at this day discovered, and made evident: who is that man that can defend it? that can preserve it in his conscience? that can have repose or comfort in his soul, by adhering to it? There's no more need of Disputes, or Arguments to convince it: She is convinc'd by her self, according to the character the Spirit of God hath stamp'd upon the Heretical man, by the Pen of the Apostle *St. Paul*, who commands us to depart for these reasons: There is, saith he, a perverted spirit, that is condemned by it self. This is the image that all the world doth see at present in this Reformation, and its Genius.

But there rests now one thing to do, which

which is, to apply this remedy of Salvation to the Conscience of the People seduced by the errour. There is no more to do than to anoint the wound the Scorpion hath made with the oyl where it hath been bruised. For the way to heal them is now very easy, by reason their Reformation hath receiv'd such a miserable success. There is nothing more easy than to make the People know thereupon by the conviction of their Pastors, upon the very Foundations and Maxims of their Reformation, that they have neither Church nor Faith: But then when they supposed (contrary to the promise of Jesus Christ) the Church was fallen into ruine, for pretext of reforming it, they have not been able to form another, which hath the conditions of the true Church, but an infinity of different and contrary Sects among them, none of which can be the Church, but in rejecting the authority of Tradition for interpreting the Scripture, and the

judgement of the Church for the declaration of her Faith, They have abandoned the Unity of the Faith, that every one might abound in his own sense, by the different opinions they have conceived. That which of necessity must cast them, as it is come to pass, into the Independence of all rule, and the indifference of all opinion in Religion.

And as modesty to accuse the Church of Errour in all the Ages, hath been the beginning to make the Authors of this Reformation agree, that the Church remained pure in Faith during the time of the four first general Councils; they have afforded us a way by this to disabuse the People, they do abuse, when they accuse the Church at this day of Errour in the heads of her Faith, which they have rejected. For they can no longer avoyd falling into a manifest contradiction of the sense which they impute to the antient Fathers in points of Faith, which are in controversy between

between us. They cannot brand the Church at this day for having a different opinion in Faith from the Antient Church, without cutting their throats with their own proper contradictions, upon the opinion they attribute to the Fathers.

So that there is nothing more to do for the informing the People, separated from the Church, of the truth, and obliging them to enter again into her, than to make them understand the cheat wherewith they have been surprized under the name of Reformation, by convincing, in their presence, their Ministers, of an evident contradiction of themselves, by the consequences of the Fundamental Maxims of their Reformation. From whence results the indubitable Demonstration, which proceeds from the spirit of lying and error.

If it please your Majestie, Sir, to imploy this way for your instruction, and the satisfaction of your Conscience, that

that your Conversion and return to the Church may both open the hearts and the way for all the rest to follow your example, You cannot do it more solemnly, or commodiously, than in the place wherein you are at the present. We have in this place five Ministers of the Communion separated from the Catholick Church, who have gotten themselves as much credit and authority, through the esteem of their sufficiency, and reputation of their zeal, as any that are in their whole body.

Your Majestic, Sir, may easily obtain of the King your good Brother and Friend, that they be called, by his Authority, to come (with all those of their Communion wherewith they would be assisted) and appear in presence of Monsieur the Archbishop of *Paris*, and Monsieur his Coadjutor, and the Catholick Doctors, which he shall please to bring with him. And there, Sir, you Majestic being present, to speak and answer with all security and liberty, that
which

which their spirit and conscience doth suggest to them upon the evident contradictions of the principles and consequences of their Reformation, that, in all their different Sects which have forsaken the Church under this pretext, there is neither Church nor Faith. And that, upon the Points of Faith, where they have accused the Church of Error, and have taken the opportunity to separate themselves from her, they are likewise separated from the Communion of the Church of all Ages. So that they cannot any waies accuse us of diversity of opinion with the Antient Church, but that they again fall into an evident contradiction of themselves, as well as of the Antient Fathers, and of us.

These Ministers, Sir, will deny neither the desire of your Majestie, nor the Commandment of the King your good Brother, to render the duty both to their charge and to their conscience, unless they'll witness, by their denial, the

the open forsaking which they make of their cause, and the condemnation which they themselves pronounce in their hearts.

But they'll love rather (as I think) ingenuously to present themselves, to yield to the truth, which they cannot contradict, than to incur the blame of being acknowledged formal enemies of the peace and re-union of the Church, through the perverseness of an obstinate Faith. I know not what to think, that they should rather love to fling themselves headlong, with their people, into the confusion and disorder of Independency, and indifference of all opinion in Religion, than to avouch the error and blindness of those who were the first Egrefsors from the Church by these Maxims, which have cast, by their consequences, their Followers into this abyss of irreligion, whereinto we see them at this present fallen.

And when the Ministers would let themselves

themselves be carried away to so unlucky a thought, I do no waies believe that in *France* the People would follow them, and adhere to their opinions.

This is wherefore, Sir, I dare hope that the Ministers which are in *Paris*, being obliged by the desire of your Majesty, and the will of their Sovereign, to submit to this Law, which their own Conscience imposes on them for the satisfaction of their own People (for the People will have no less affection, and will be no less desirous to see the success of the appearance of their Ministers, and the answer they shall make) will yield to it, and will rather choose to walk in the way of honour, and a good conscience, than basely to appear desertors, at one and the same time, both of their Cause, and good Faith.

Whatsoever comes to pass, Sir, and whatsoever they do, whether they follow the motion of the Spirit of Peace and Truth, or whether the Spirit of Pride suggest unto them to avoyd and
fly

fly both the one and the other, your Majesty shall alwaies have all full satisfaction for departing from the error, which you shall see forsaken or condemned by its own Ministers; and entering into the Church, which is the Pillar of Truth, and Rock of Ages, against which you see all the sail of different Sects, running at every wind of Doctrine, through the deceit of them that conduct them, to break and shipwrack themselves. And then when your Majesty shall be entred into the Church after this manner, and when all the world shall see, that the desire to glorifie God, by the searching for the Truth, by the repose of your Conscience, and by the love of your Salvation, shall have been your whole motive, You need not doubt, Sir, but your example will make the like impression in all the souls that are touched with the fear of God.

You need not doubt, Sir, for so much as God hath elevated your Majesty in birth

birth and eminent dignity above the rest
 that are in the Communion wherein
 you have lived, They all seeing these
 circumstances of your change, and en-
 trance into the Sanctuary of the Church
 upon the wings of the victory of Truth,
 which carries you thither alone, will
 be stirred up to give glory to God for
 the same causes for which you shall be
 rendered to him.

It concerns you then, Sir, to make
 your entrance by this means, and that
 you serve your self of this way to ad-
 dress your self thither, to the end your
 conversion and return to the Church,
 bring to her, with you, by the solemn
 conviction of the errour which hath
 dismembred her, not onely those which
 the division of your Fathers hath torn
 from her, but also all the rest which
 the same cause hath separated. For by
 the power which Truth hath upon the
 Conscience of men, when it is apparant,
 there is no doubt but it will come to
 pass after this manner.

When

When the People shall see that the Ministers called in the presence of your Majesty, either by their avowing of the truth, or refusal to appear, shall have been themselves the Ministers of your Conversion, every one will enter upon the examination of the causes and reasons of the Truth, which shall have moved you thither, which shall have no less vertue to make the like impressi-
 on in their souls, by the same means.

For whether the Ministers do sincerely yield to the Truth, which they will not know how to contradict, or whether they condemn themselves by their refusal of an ingenuous proceeding, the event of their Convocation shall be alike and universal in all places, where the same way to call back the People to the Church shall be practised.

There are no Ministers in *France* will know what to answer, when those of *Paris* shall be made dumb. No others will by any manner of means dispute

dispute them concerning their sufficiency: But if they are wanting to the duty of a good Conscience, you may easily meet many more ingenuous, who will no waies refuse to acknowledge the Truth. By this way the People, who seek nothing but their salvation, and who have no interest more pretious, will be ravished to see themselves at last, by a plain, solid and sincere instruction, upon the true understanding of matters of the Catholick Faith, drawn from this Labyrinth of disputes, which are given them for matter of Reformation, no less Enemies to Piety than Christian Charity.

For this effect, Sir, desiring to be assisting to the design of making the People see, by the conviction of their Ministers, that being separated from the Church under this pretext of Reformation, they are left by that means without Faith, and without the Church. And then when one perswades them ;

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that

that in the Questions controverted in Faith, the Church teaches contrary to what the Antient Church hath believed; those that accuse them cannot do it but by a formal contradicting both the holy Fathers and themselves, which is a necessary argument of lying and error: I here put forth into the light a little Treatise, wherein these two Truths are rendred evident.

They have formed no Controversy more important, according to their own opinion, than that of Transubstantiation in the holy Sacrament of the Eucharist. They accuse us for having Introduced, by the truth of this change, the necessity of adoring Jesus Christ in this Sacrament, or the Sacrament it self, which we maintain to be Jesus Christ himself. They impute unto us, that in this we have altered the Faith of the Antient Church, to whom they say, both this change, and the adoration of the Sacrament, hath been unknown.

They

They make this the principal cause, forsooth, of their sole necessity of separating themselves from us.

And being not able to deny, that the whole Antient Church did solemnly offer the Sacrifice of the Body and Blood of Jesus Christ to God his Father, according to his institution, in the holy Eucharist, they also cloak their difference in this subject, from the Antient Church, and from us, with this, That the Antient Church did not believe (as they presume) Transubstantiation with us, nor by consequence the Sacrifice, as we do, saying, That to this subject, as they reject in our belief Transubstantiation, so they have for the same reason likewise abolished the Sacrifice, which the Church celebrates at this present. I have made it evident, Sir, that the Faith of the Church at this day is conformable to the Antient upon this change, in a Book which I have published against the defences

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brought by Minister *Aubertin* upon the passages of the holy Fathers, in his Book of the Eucharist.

I have reduced the demonstration of the Truth to this point, *viz.* That all the holy Fathers have believed, that by the change, which interposes it self in this Sacrament, there is rendred, the same Flesh, and the same Blood of Jesus Christ, received by the mouths of Believers, whereof Jesus Christ speaks in St. *John*, where he commands us to eat and drink them, that we may have eternal life. The Minister hath not been able to contradict this truth, but in formally contradicting the sense which the Authors of his opinion, before him, have attributed to the Fathers, as conformable to them, and in making the sense of the Fathers formally contrary to that of Jesus Christ, and that which he attributes to them formally contrary to the true sense which they have and do declare in clear and express words.

words. I have convinced him by the proof of an evident demonstration in this little Treatise. And if he be called to answer upon this conviction, the Truth will be found to be victorious, either by his good or his evil Faith. And as their Consciences tell them, and bite them for having introduced, by their Reformation, all Opinions equally contrary to the Faith of the Church of all Ages. When they see themselves reduced to this extremity, they cast themselves into the retrenchment of their Fundamental Maxims, which is to admit of no rule of Faith, but that of the Scripture, interpreted by every mans reason. Upon that I have convinced them by a Demonstration without Reply, that by the design of their Reformation, founded upon the use of this rule, they have lost both the Church and Faith. Which they must avouch if they be called to answer there, or that the Truth shall conserve its

advantage by the refusal they shall make.

I most humbly intreat your Majestie, Sir, that you will be pleased to let this little work have the glory to appear to the World under your Royal Name, for a prop which will be able to serve your Faith, as an Instrument of the Truth, the Victory whereof ought happily to gain you to the Church; And by gaining you, to bring with you her Peace, and re-union of all the Parties that are divided from her. For assuredly this grace of Heaven is not far from us, if we our selves do not draw our selves back.

And I am certain, that if it please the prudence of the Bishops, which the Holy Ghost hath established for the conduct of the Church (as I hope they will be pleased) to serve themselves towards the People that have abandoned their *Crozier*, of the way that I propose and present to your Majestie, they shall
see

see, without much pain, and in a little time, the strayed Sheep returning to them, by the very hand of those which keep them withdrawn from their Sheep-folds. For in effect, when the evidence of this demonstrated Truth shall once have taken its place (by the sweetness of the amiable conferences, where she ought to be treated with all sincerity and liberty) in the spirit of all our separated Brethren, as well Ministers as People, they will consent with joy to re-enter into the Catholick Church. So much the more willingly, that by the reasons of the truth of her Faith, acknowledged conformable to the Tradition of all Ages, they shall so acknowledge her in all her parts, to be the True Seed from which the Holy Spirit hath caused Piety and Charity to spring, flourish and fructifie in Believers.

From whence it follows by the same reason, that the true and lawful Reformation, which all good men of the

Church desire in the Church, doth depend no otherwise than upon the understanding and practice of these same Truths, by the duty to which they address all Believers, in the different vocations whereto God calls them. In all which, the end which is proposed them, is no other than to live united among them, and with Jesus Christ, by the grace of the Holy Ghost, to serve God under the obedience of the Government which he hath put into the hands of the Bishops, which feed the Flock with an unanimous consent, under the Authority of the especial Chair of *St. Peter*, established at *Rome* by two Principals of the Apostles, *St. Peter*, and *St. Paul*, from which whosoever separates himself, is a Schismatick, and out of the Communion of the Church.

Upon this, Sir, I am imboldened to speak for this last time to your Majestie, that as you may if you will, by the way which I propose to you, lay the Foundation

dation of this work, by your Conver-
 sion and entrance into the Catholick
 Church: You will find also, that the
 success shall be, in the hand of God, the
 indubitable way of re-establishing you
 in your Throne. Certainly all will agree
 with me, that this work is upon such
 conditions, that if it had receiv'd its
 accomplishment in *Paris*, with the Mi-
 nisters, and People separated from the
 Church, there's no place in all *France*
 wherein they would refuse to do the
 like.

And if once the love of the Peace,
 and re-union of the Church, had thus
 gained the heart of our separated Bre-
 thren which are in this Kingdome, ac-
 knowledging in this manner, that the
 onely safe and necessary Reformation
 ought to be this, which, by the truth of
 the definitions of the Faith of the
 Church, in her Doctrine, in her Ser-
 vice, and in her Government, shall re-
 establish a Christian life among Chri-
 stians:

stians: the other People and Pastors (and the Pastors for the love, and by the very motion of the People) which are in the same Communion in other parts of *Europe*, will without doubt do the same thing.

Think you, Sir, that if your Subjects of *Scotland*, and those which are in *England* and *Ireland*, faithful and affectionate to your Crown and Person, seeing the success of this project hapned in *France*, to which your Conversion shall have given the beginning and motion, they will resist the call of the same grace, and that they can be able to find in their hearts, in their mouths, and in their hands, either reason, or means, for to hinder themselves to follow that, which all those of their Communion shall have done here? And after this will you doubt, that the blessing of God, who is never wanting to his promises, will not accomplish in you fully that which he hath promised to those that believe

believe in him, by the mouth of his own Son, when he tels them, *Search the Kingdome of God, and his righteousness, and all things shall be added unto you?* Will you doubt, that in thus searching of his Kingdome, you shall not find also your own? And that Heaven will not likewise render unto you, upon the Earth, this temporal recompence, for a token of that you shall have sought, and which you shall receive in Heaven for eternity?

Yes, Sir, the Word of God deceives no man; it is more firm and immovable than the Heaven and the Earth; for the one and the other shall vanish away, but one sole Iota of the Word uttered from the mouth of the Son of God, shall not pass away. When I tell you these things, founded upon the Truth which he hath spoken unto us, believe that this is he himself that addresses them to you by my mouth. It is he himself that calls you. It is he himself

himself that stretcheth forth his hand towards you. It is he himself, that by his hand hath conducted you, for this end, to the place where you are. Recollect again your self upon all the thoughts of your heart, since the time your Majestie parted from hence, to the time your Majestie returned back.

Think upon all that you have been willing to do, and upon all that which it hath pleased God to do with you: For he hath done all the things, both what you see and what you suffer, upon your Person and upon your Estate.

He hath put you into the Estate you are, to make you understand his voyce, and for to oblige you to say to him, *Lord, what wilt thou that I do?*

You have thought to be able to re-ascend upon your Throne, by the means of those of your Subjects, who appear'd to retain for you, and for your Crown, that fidelity to which a more antient Bond held them obliged more straitly than

than all others. God would not have it so. They had a design to bind your Conscience to the Lawes of their Reformation, by an oath to observe the conditions of their Covenant, and by abjuring your opinions, that drew more near the Catholick Religion.

They hoped by this means, that in conserving upon your head some Form, at least apparent, of the Royal Government, under which they had to happily obeyed your Fathers for so many Ages, they should avoyd the falling under the flavage of the Tyrannie, which is called *Cromwel's Commonwealth*.

And that they should defend by this way the factiousness of their Religion from giving place to his Independency, What is it come to? God hath destroyed all their Counsels. He hath routed all their Armies by the Arm of this False-prophet, by whose mouth he convinces, and confounds in the face of their Ministers, by mouth and by writing,

ting, the rules of their Covenant, by the proper Maxims of their Reformation. God hath delivered them into his hands, and imposed upon them the yoke of his absolute domination. They must now submit to the Lawes of his Independency, and of his Commonwealth, the name whereof serves for a Masque to his Tyrannie.

But God hath delivered you, Sir, and by a conduct of his Providence, full of trembling and admiration, he hath withdrawn your Sacred Person from a thousand dangers, which threatened it from the fury and cruelty of this Monster, who spared neither the force of Iron, nor the value of Gold, to find the means of violently taking away your life. You have seen, Sir, the anger of God to descend upon your head, who according to the terms of the Scripture, hath loosned the Belts of Kings, and bound their Reins with Cords.

You

You have seen his Arm armed with his rage, to defeat your Armies. Combating at their head you have done bravely, with your hand, and with your courage, all that the generosity of a valiant and magnanimous Prince could do, to associate Victory to the justice of your Arms. You have there shed your Blood, and seen that of your faithful Subjects to stream through the fields covered with their bodies.

Your valour, and their unfearful hearts, had for a time gotten the advantage of the great number of your Enemies, who saw themselves ready to turn their backs: But the chance of Arms turning in an instant for them, this ill hap, fatal to your Crown ravish'd from you in this last Conflict, according to humane appearance, both the way, and hope of recovering it. But God hath waies unknown to men; and his waies are not our waies. It is in our weakness that he magnifies his strength, and

and in our lowliness that he makes his height to be seen.

Then when you were thus deprived of your Forces, and all humane means of safety taken from you, he came to you under another visage, and armed you with a sense of hardiness, and resolution, which was above the spirit of a man, for the Party which you made choyce of for your security. You resolv'd with your self to seek it, by exposing your sole Person in the solitariness of waies, and in the desert of Forrests, to the hazard of a thousand sad Accidents; after you had hidden all the Marks of that Majestie which is born with you, under a form borrowed from the most base condition, that the eyes of the People, which owe you after God the second homage, might not know what you truly were. You have passed after this manner, without astonishment, and without fear, across a thousand objects, which the imagina-

tion at every step presented to you. It is there, where you acknowledged God had incamped his Angels about you, for your guard, and for your defence. It is there, where he made a simple Peasant, and an infirm Woman, the very Angels of his assistance, for to be your guide: giving to the simplicity of the one, and to the frailty of the other, prudence and resolution necessary to conduct you, with as much judgement as sincere loyalty, and to bring you, as a stranger and unknown person, both the object of every mans scorn and disdain, into the Capital City of your Ancestors Inheritance. It is there, where before fearing (by reason of the Orders set forth against your life, and for discovering you) the meeting so many faces that would regard yours, the hand of God hath withdrawn the eyes of all those who had a heart to hurt you. And he hath opened them to him alone, for to acknowledge

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you,

you, who without being prevented, either by a fore-sight, or expectation of you, became the Angel of your conduct, for your crossing the Seas, descending upon our Banks, and moreover, rendring you to the eyes of the Queen your dear Mother, to whom your presence hath caused a greater cessation of grief, and rendred a greater joy, than you did at your Birth.

God hath then after this manner, Sir, made you to return hither into the Bosome, wherein your Majestie hath begun to live, to the end he may give you a new one, by your being born again into the spiritual Bosome of your eternal Mother. You may see the conduct and counsel of God, who calls you to him by a call so marvelous, having heard the prayers and vows, the sighs and tears of this Catholique Princess, to give her the joy to see you rendred a partaker of the greatest graces she hath received from God, and
which

d, which she hath implored for you ever
on since your Birth, without ceasing.

n- Since she is the Daughter of *Henry*
e- the *Great*, the Glory of most Christian
e- Kings, she implores of God for you
he the inheritance of that grace he received
m from his hand, which set him at one
f- and the same time time both in the
er Church, and upon the Throne. Her
r, faith implores it, her patience hopes it,
e, and her piety shall obtain it. This is
h the consolation she sighs after, for re-
e storing her from so many bitter affli-
n ctions, which she hath suckt in at lei-
r sure, and that the hand of God hath
- poured upon her, in his Sons Cha-
s lice, by which he proves the constan-
- cy of those who love him.

To the tears of this desolate Prin-
cess, I adde, Sir, the Innocent Blood
shed before God by the King your Fa-
ther, whom I think I may be able
without fear to stile happy. For if we
look upon the cause of his death, he
E 2 hath

hath been persecuted and cruelly slain, being able to avoyd the one and the other from the hands of his Enemies, if he would have submitted his Conscience to their Covenant, and consented to the abolishing of Episcopacy.

But he hath loved rather to glorifie God by the confession of a good Conscience, and for supporting a Dignity which he hath believed to have been instituted by God, according to the opinion of the Catholique Faith. Certainly we ought to believe, that it is to this Faith, which he hath preferred before the greatest things in the world, which we must rehearse, & acknowledge for the fruits, Piety, Humility, Patience, Constancy, Resignation to the will of God, submission even to that of men, for the love of God, which we have seen in him, and which his persecution, suffering, prison, unworthy intreatings, criminal proceeding, degradation, condemnation,

demnation, the horrou and cruelty of his punishment, like to which the Sun did never yet see an example on the Earth, have rendred him more illustrious and more bright shining than the light of the Sun it self. We may say, that that firmness of this faith hath been in his heart a secret work of God, for reuniting him, in this trial of the last moments of his life, to his Catholique Church, in the number of his faithful Elect, many of which (saith St. *Austin*) invisibly belong to the Church, though they are not rendred members visibly. And we ought to believe, that this Crown, which he hath gained by the constancy of his faith, hath been woven for him by the hands of Jesus Christ, the King of Kings, hearing the prayer and intercession of the most happy Queen his Grandmother, who hath in the same manner shed her blood, and given up her soul into the hands of God, by one and the same punishment,

punishment, with a faith and constancy
 not to be imitated, for the Catholique
 Faith, which was the very cause of the
 hatred and persecution she received
 from her people, and most near Kins-
 woman, from whom the succession of
 the Crown belonged to her. For the
 prayers of the most happy Martyrs in
 Heaven, tends to obtain continually of
 God, by Jesus Christ, the accomplish-
 ment of the same grace they have re-
 ceived here below, imploring it for
 those that have need, to the end that
 their Faith may be also consummated
 by a perfect Charity. This is the grace,
 Sir, you shall make trial of, when your
 Majestie shall attain this Faith, by your
 reunion with the Church. You shall
 feel likewise the effect of the prayers
 and intercession this glorious Princess
 makes to God for you by Jesus Christ;
 to the end that when you shall be re-
 stored to his Church, the Throne un-
 justly taken away both from her, and
 from

from you , shall be rendred to you in the middle of your Subjects , there to establish by the same grace , the Kingdome of Jesus Christ.

To these prayers , which all the Angels and Saints which are in the Church in Heaven , and in Earth , make to God for your Majestie , I joyn , Sir , my vows and supplications , with this testimony of my devotion to your most humble service , in a Subject which I have esteemed the most important , and most worthy to gain me the honour of the good favour of your Majestie , and that to stile my self ,

S I R ,

*Of your Majestie the most
humble, most faithfull,
and most obedient
Servant ,*

La Militiere.

from you, shall be rendered to you in
the middle of your Subjects, there to
be done by the same grace, the King
doe not desire that.

To these prayers, which all the An-
gels and Saints which are in the Church
intercede, and in Earth, make to God
for your Majesty, I join, Sir, my
prayers and supplications, with this testi-
mony of my devotion to your most
humble service, in a subject which I
have esteemed the most important, and
most worthy to gain me the honour of
your favour of your Majesty, and
that to fill my self,

S I R

Of your Majesty the most
humble, most faithful,
and most obedient
servant,

La. Millier.

2/12/69

A N
A N S W E R
T O

Monsieur de la Militiere
his Impertinent Dedica-
tion of his Imaginary
Triumph,

To the KING of *Great*
Britain, to invite him to
embrace the Roman Catho-
lick Religion.

By John Bramhall, D. D. and Lord
Bishop of Derry.

H A G U E,
Printed in the Year,
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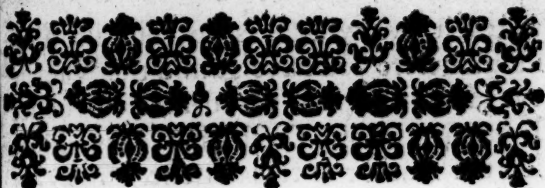


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An Answer to Monseieur
de la Miliere his Epistle to
the King of Great-Brittain,
wherin he inviteth His Ma-
jesty to forsake the Church of
England, and to embrace the
Roman Chatholick
Religion.

SIR,



YOU might long have dispu-
ted your Question of Tran-
substantiation, with your
learned Adverſary, and pro-
claimed your own Triumph
on a ſilver Trumpet to the World, before
any Member of the Church of *England*
had interpoſed in this preſent exigence
of our Affairs. I know no neceſſity that
Chriſtians muſt be like Cocks, that *when*
one Crows, all the reſt muſt crow for *Plut.*
company.

Monſieur Aubertine will not want a
ſurviving friend, to teach you what it is

Sir Henry
Wotton.

to teach you what it is to sound a Triumph before you have gain'd the Victory. He was no fool that desired no other Epitaph on his Tomb than this, Here lies the Author of this sentence, *Prurigo disputandi scabies Ecclesiae*, the itch of disputing is the scab of the Church.

Having view'd all your strength with a single eye, I find not one of your Arguments that comes home to Transubstantiation, but only to a true Real Presence, which no genuine Son of the Church of *England* did ever deny, nor your Adversary himself. Christ sayd, *This is my Body*, what he sayd, we do stedfastly believe; he said not after this or that manner, *neque con, neque sub, neque trans*; And therefore we place it among the Opinions of the Schools, not among the Articles of our Faith.

No differences in the Church directly about the Sacrament for the first 800 years.

I Cor. II.

The holy Eucharist, which is the Sacrament of Peace and Unity, ought not to be made the matter of strife and Contention. There wanted not abuses in the Administration of this Sacrament, in the most pure and primitive times: as Profaneness and Uncharitableness among the Corinthians. The Simonians, and Menandrians, and some other such Imps of Sathan, unworthy the name of Chri-

tians,

stians, did wholly forbear the use of the Eucharist, but it was not for any difference about the sacrament it self, but about the Naturall Body of Christ; *They held, that his Flesh, and Blood, and Passion, were not true and real, but imaginary and phantastical things.* *Theod. ex Ignatio.*

The Maniches did forbear the Cup, but it was not for any difference about the sacrament it self; They made two Gods, a good God, whom they called *God* or Light, and an evill God, whom they tearmed *exotis* or Darknes, which evill God, they sayd, did make some Creatures of the Dreg, or more feculent parts of the Matter, which were evil and impure; and among these Evil Creatures they esteemed VVine, which they called the Gaul of the Dragon: For this cause, not upon any other scruple, they wholly abstained from the Cup, or used water in the place of wine, which *Epiphanius* recordeth among the Errors of the *Ebionites* and *Tacians*; And St *Augustine* of the *Aquarians*. Still we do not find any clashing either in word or writing directly about this sacrament, in the universall Church of Christ, much less about the presence of Christ in the sacrament.

*Leo. Ser. 4.
de Quad.
Epiph. har.
30. & 46.
Aug. l. de.
Herc. 64.*

Bel. l. 1. de
Sac. Euc.
c. 1.

*Neque ullus veterum disputat contra
hunc errorem primis sexcentis Annis.*

The first that are supposed by Bellar-
mine to have broached any Error in the
Church about the Real presence, were
the *Ichonomachi*, after 700 years. *Primi
qui veritatem corporis Domini in
Eucharistia in quaestionem vocarunt, fue-
runt Ichonomachi post Annum Domini*

Bel. ibid.
Syn. Nic.
2 Act 6.

700. only because they called the Bread
and Wine the Image of Christs body.
This is as great a mistake as the former.
Their difference was meerly about Ima-
ges, not at all about the Eucharist; so
much *Vasques* confesseth, that *In his
judgment they art not to be numbred
with those who deny the presence of Christ
in the Eucharist.*

Disp. 179.
c. 1

Yet diffe-
rent Ob-
servations,

We may well find different observa-
tions in those daies, as one Church con-
secrating leavened Bread, another unlea-
vened; One Church making use of pure
wine, another of wine mixed with wa-
ter; One Church admitting Infants to
the Communion, another not admitting
them; but without Controversies or
Censures, or Animosity one against the
other: we find no Debates or Disputes
concerning the presence of Christs Body
in the Sacrament, and much less con-
cerning

cerning the manner of his presence, for the first 800 years.

Yet all the time we find as different And different expressions among those Primitive Fathers, as among our modern writers at this day, some calling the Sacrament *the sign of Christs Body, the figure of his Body, the Symbol of his Body, the mystery of his Body, the exemplar type and representation of his Body, saying that the Elements do not recede from their first Nature;* Others naming it *the true Body and Blood of Christ, changed, not in shape but in nature,* yea doubting not to say, that in this Sacrament *we see Christ, we touch Christ, we eat Christ, that we fasten our teeth in his very Flesh, and make our Tongues red in his Blood:* Yet notwithstanding there were no Questions, no Quarrells, no Contentions amongst them; there needed no Councils to order them, no Conferences to reconcile them, because they contented themselves to believe what Christ had said, *this is my Body,* without presuming on their own heads, to determine the manner how it is his Body; neither weighing all their own words so exactly before any controversie was raised, nor expounding the sayings of other men contrary to the Analogy of Faith.

The first
difference
about the
presence
of Christ
in the Sa-
crament.

The first doubt about the presence of Christs Body in the Sacrament seems to have been mooved not long before the year 900. in the dayes of *Bertram* and *Paschasius*, but the Controversie was not well formed, nor this new Article of Transubstantiation sufficiently concocted in the dayes of *Berengarius*, after the year 1050. as appeareth by the grosse mistaking, and mistating of the Question on both sides; First *Berengarius*, if we may trust his Adversaries, knew no mean between a naked Figure, or empty sign of Christs presence, and a Corporeal or Local presence, and afterwards fell into another extreme of *impassation*; on the other side the Pope and the Council made no difference between Consubstantiation and Transubstantiation, they understood nothing of the spiritual or indivisible being of the Flesh and Blood of Christ in the Sacrament, as appeareth by that ignorant and Capernaiticall Retraction and Abjuration, which they imposed upon *Berengarius*, Penned by *Vmbertus* a Cardinal, approved by Pope *Nicholas*, and a Council, *Ego Berengarius &c.*

Exalt. Syn.
Rom. sub
Nich. 2.

I Berengarius do consent to the Holy Roman Apostolick See, and professe with

my

my Mouth and my Heart, to hold the same Faith of the Sacrament of the Lords Supper, with Pope Nicholas and this holy Synod, &c. And what the Faith of Pope Nicholas and this Synod was, follows in the next words; *That the Bread and Wine, which are set upon the Altar after Consecration, are not only the Sacrament, but the very Body and Blood of Christ.* This seems to favour Consubstantiation, rather than Transubstantiation; If the Bread and Wine be the Body & Blood of Christ, then they remain bread and wine still; If the bread be not only the Sacrament, but also the thing of the Sacrament, if it be both the signe and the thing signified, how is it now to be made nothing? It follows in the Retraction; *That the body and blood of Christ is sensibly, not only in the sacrament, but in truth handled and broken by the hand of the Priest, and bruised by the teeth of the Faithfull.* If it be even so, there needs no more but feel and be satisfied. To this they made *Berengarius* swear by the consubstantiall Trinity, and the holy Gospels, and accurse and anathematize all those who held the contrary; yet these words did so much scandalize and offend the Glosser upon *Gratian*, that he could not forbear to admonish the

Reader

De Conf.
dist. 2 cap.
Ego Ber.

Reader, that *unless he understood those words in a sound sense, he would fall into a greater Heresie than that of Berengarius*. Not without reason, for the most favorable of the School-men do confess, that these words are not properly and literally true, but figuratively and metaphorically, understanding the thing containing by the thing contained, as to say the Body of Christ is broken or bruised, because the quantity or *Species* of Bread are broken or bruised, they might as well say, that the Body and Blood of Christ becomes fusty and sower, as often as the *Species* of Bread and Wine before their corruption become fusty and sower. But the retraction of *Berengarius* can admit no such figurative sense, that *the Body and Blood of Christ in the Sacrament are divided and bruised sensibly, not only in the Sacrament (that is the Species) but also in truth*. A most ignorant Capernaïtical assertion; For the Body of Christ being not in the Sacrament *modo quantitativo*, according to their own Tenet, but indivisibly, after a spiritual manner, without extrinsicall extension of Parts, cannot in it self, or in Truth, be either divided or bruised.

Therefore others of the Schoolmen go
 more

more roundly and ingenuously to work, *Alex. Gab. Bonav. &c.* and confesse, that it is an abusive and excessive expression, not to be held or defended, and that it happened to Berengarius (they should have said to Pope Nicholas, and Cardinal Umberto) as it doth with those who out of a detestation of one error encline to another.

Neither wil it avail them any thing at all, that the Fathers have sometimes used such expressions of *seeing Christ*, of *touching Christ* in the Sacrament, of *fastening our teeth in his Flesh*, and *making our tounge red in his Blood*. There is a great difference between a Sermon to the people, and a solemn Retraction before a Judge. The Fathers do not say, that such expressions are true, not only Sacramentally or figuratively, (as they made Berengarius both say and accurse all others that held otherwise) but also properly, and in the things themselves. The Fathers never meant by these forms of speech to determine the manner of the presence, (which was not dreamt of in their daies) but to raise the Devotion of their Hearers and Readers; to advertise the people of God, that they should not rest in the externall symbols, or signes, but principally be intent upon the invisible
grace

Grace, which was both lawfull and commendable for them to do. Leave us their primitive liberty, and we will not refrain from the like expressions.

I urge this to shew that the new doctrine of Transubstantiation is so farre from being an old Article of Faith, that it was not well digested, nor rightly understood, in any tollerable measure, by the greatest Clerks, and most concerned, above a thousand years after Christ.

Scot. in 4. sent. dist. 11. q. 3. T. 3. q. 75. d. 81. c. 1. The determination of the manner of the presence opened a flood-gate to a Deluge of Controversies.

The first definition or determination of this manner of the presence was yet later, in the Council of *Lateran*, in the daies of *Innocent* the Third, after the year 1200. *Ante Lateranense Concilium Transubstantiatio non fuit dogma fidei*, And what the fruit of it was, let *Vasques* beare witness, *Audito nomine Transubstantiationis, &c.* The very name of Transubstantiation being but heard, so great a Controversie did arise among the later Schoolmen concerning the Nature thereof, that the more they endeavoured to wind themselves out, the more they wrapped themselves in greater difficulties, whereby the Mystery of Faith became more difficult, both to be explained, and to be understood, and more exposed to the Cavils of its Adversaries. He adds that

that the name of *Conversion and Transubstantiation* gave occasion to these controversies.

No sooner was this Bell rung out, no sooner was this fatal Sentence given, but as if *Pandora's Box* had been newly set wide open, whole Swarms of noysom Questions and Debates did fill the Schools. Then it began to be disputed by what means this Change comes, whether by the Benediction of the Elements, or by the repetition of these words of Christ, *This is my Body*. The common current of your Schools is for the later: But your judicious Arch-Bishop of *Cæsaria*, since the Council of *Trent*, in a book dedicated to *Sixtus* the Fifth, produceth great reason to the contrary.

*Lib. de cor.
Theol.
Schol.*

Then was the Question started, what the demonstrative Pronoun *Hoc* signifies in these words, *This is my Body*; whether this Thing, or this Substance, or this Bread, or this Body, or this Meat, or these Accidents, or that which is contained under these Species, or this *individuum vagum*, or lastly (which seemes stranger than all the rest) this Nothing.

*Gloss. de
Con. d. 2.
cap. Timor-
rem.*

Then

*Guidend.
L. 1. de ver.*

Then it began to be argued, whether the Elements were annihilated; whether the matter and form of them being destroyed, their Essence did yet remain, or the essence being converted, the existence remained; whether the sacramental existence of the Body and Blood of Christ do depend upon its natural Existence; whether the whole Host were Transubstantiated, or only some parts of it, that is, such parts as should be distributed to worthy Communicants; or whether in those parts of the Host which were distributed unto unworthy Communicants, the matter of bread and wine did not return. Whether the Deity did assume the Bread, or the *Species* thereof, by a new Hypostaticall Union, called *Impanation*, either absolutely, or respectively *Mediante Corpore*. Whether the Body and Blood of Christ might be present in the Sacrament without Transubstantiation, with the Bread or without the Bread; Whether a Body may be Transubstantiated into a Spirit, and (which is most strange) whether a Creature might be Transubstantiated into the Deity.

*Vasq. disp.
184. 6. 8.*

Then the Schoolmen began to wrangle what manner of change this was, whether a materiall change, or a formal change

change, or a change of the whole substance, both matter and form; and if it were a Conversion of the whole substance, then whether it was by way of Production, or by Adduction, or by Conservation, each of which greater Squadrons are subdivided into several lesser Parties, speaking as different language as the builders of *Babel*, pestering and perplexing one another with inextricable difficulties.

It cannot be a new Production (saith one) because the Body of Christ, wherinto the Elements are supposed to be converted, did pre-exist before the change; neither can that Body which is made of Bread, be the same body with that which was born of a Virgin.

If it be not by Production (say others) but only by Adduction, then it is not a Transubstantiation, but a Transubiation, not a change of Natures, but a local succession. Then the Priest is not the Maker of his Maker, (as they use to brag) but only puts him into a new posture or presence, under the *Species* of Bread and Wine.

Howbeit this way by Adduction be the more common, and the safer way (if we may trust *Be. larmine*) yet of all
 Conversions

Conversions or Changes, it hath least affinity with Transubstantiation. Suppose the water had not been turned into wine at *Cana of Galile* by our Saviour, but poured out, or utterly destroyed, and wine new created, or Adduced by Miracle into the water-Pots, in such a manner, that the introduction of the wine, should be the expulsion of the water, not only *comitanter* but *causaliter*, in such case it had been no Transubstantiation. *Moses* his Rod was truly changed into a Serpent, but it was by Production, if his Rod had been conveyed away invisibly, by Legerdemain, and a Serpent had been adduced into the place of it, what Transubstantiation had this been? None at all; no, though the adduction of the Serpent had been the means of the expulsion and destruction of the Rod. It is so far from Transubstantiation, that it is no Conversion at all. The substance of the Elements is not converted, for that is supposed to be destroyed; The Accidents are not converted, but remain the same they were. It is no Adduction at all, when the Body of Christ (which is the thing supposed to be adduced) remains still in Heaven, where it was before.

It cannot be a Conservative Conversion, say others; for the same individual thing cannot be Conserved by two total distinct Conservations: but if this were a Conservative conversion, the Body of Christ should be conserved by two total distinct Conservations, the one in Heaven, the other in Earth; Yea by ten thousand distinct total Conservations upon Earth, even as many as there are consecrated Hosts; *Which seems to be ridiculous, and without any necessity administers great occasion to the Adversaries of Christian Religion, of jeasting and deriding the Mysteries of our Faith.*

Vasq. T. 3.
q. 75. d. 181
c. 4.

So here we have a Transubstantiation without Transubstantiation; A production of a *Modus* or manner of being, for a production of a Substance; An Annihilation supposed, yet no Annihilation confessed; An Addition, without any Addition; A *terminus ad quem*, without a *terminus à quo*; who shall reconcile us to our selves? But the End is not yet.

Then grew up the Question, what is the proper Adequate Body which is contained under the *species* or Accidents; whether a material Body, or a substantial Body, or a living Body, or an organical

nical Body, or an Humane Body; whether it have weight or not, and why it is not perceived; whether it can be teen by the eye of mortal man; whether it can act or suffer any thing; whether it be movable or immovable; whether by it self or by Accident, or by both; whether it can move in one place, and rest in another; or be moved with two contrary motions, as upwards and downwards, Southwards and Northwards, at the same time?

Add to these, whether the Soul of Christ, and the Deity, and the whole Trinity, do follow the Body and Blood of Christ under either *species*, by Concomitance? whether the Sacramental body must have suffered the same things with the Natural Body? As supposing that an Host consecrated at Christ's last supper, had been reserved untill after his Passion, whether Christ must have died, and his Blood have been actually shed in the Sacrament? Yea, whether those wounds that were imprinted by the Whips in his naturall body, might and should have been found in his sacramental body without flagellation?

Likewise, what Blood of Christ is in the Sacrament? whether that blood only
which

which was shed, or that blood only which remained in the Body, or both the one and the other? And whether that blood which was shed was assumed again by the Humanity in the Resurrection?

Then began those Paradoxical Questions to be first agitated in the Schools, whether the same individual body, without division or discontinuation from it self, can be locally in ten thousand places, yea in Heaven and in Earth at the same time; or if not locally, yet whether it can be spiritually and indivisibly? And whether it be not the same as to this purpose, whether a Body be locally or spiritually present in more places than one? *Bellarmino* seems to encline to the affirmative. *Though to be any where sacramentally doth not imply the taking up of a place, yet it implies a true and real presence, and if it be in more Hosts or Altars than one, it seems no lesse opposite unto Indivisibility, than the filling up of many places.* Nay, he is past seeming positive, that without doubt if a Body cannot be in two places locally, it cannot be sacramentally in two places.

*Bel. l. 3.
de Euc. c.
3. in fine.*

Compare this of *Bellarmino* with that of *Aquinas*, that it is not possible for one body

*In 4 d. 4 q.
q. 7. art. 2.
q. 3.*

body to be in more places than one locally, no not by Miracle, because it implies a Contradiction; And consider upon what tottering foundations you build Articles of Faith. It is impossible, and implies a Contradiction, for the Body of Christ to be locally in more Hosts than one at the same time (saith *Aquinas*). But it is as impossible, and implies a Contradiction as much, for the Body of Christ to be Sacramentally in more Hosts than one at the same time, as to be locally (saith *Bellarmino*). The Inference is plain and obvious.

And many such strange questions are removed, as whether it be possible the thing contained should be a thousand times greater than the thing containing? whether a definitive being in a place, do not imply a not being out of that place? whether more bodies than one can be in one and the same place? whether there can be a penetration of Dimensions? whether a Body can subsist after a spirituall manner, so as to take up no place at all, but to be wholly in the whole, and wholly in every part? Moreover whether the whole Body & Blood of Christ be in every particle of the Bread, and of the Cup, and if it be,

then wh

then whether only after the division of the Bread and Wine, or before division also? And in how many parts, and in which parts, is the whole Body and Blood of Christ; whether in the least parts, and if in the least parts; then whether in the least in kind, or the least in quantity, that is, so long as the *Species* may retain the name of Bread and Wine, or so long as the matter is divisible, and whether the Body and Blood of Christ be also in the indivisible parts, as points, and lines and superficies?

Lastly, whether Accidents can subsist without their Subjects, that is, whether they can be both Accidents, and no Accidents? whether all the Accidents of the Elements do remain, and particularly whether the quantity doth remain? whether the other Accidents co inhere in the quantity as their subject, that is, whether an Accident can have an Accident? whether the Quantity of Christ's Body be there, and whether it be there after a quantitative manner, with extension of Parts, either extrinsecal or intrinsecal, and whether the quantity of the Body of Christ be distinct and Figured, or indistinct and Unfigured? whether the Accidents can nourish or

make drunken or corrupt, and a new body be generated of them; And what supplies the place of the matter in such generation, whether the quantity, or the Body of Christ, or the old matter of the bread and wine restored by Miracle, or new matter created by God? And how long in such corruption doth the body of Christ continue?

Whoſoever is but moderately verſed in your great Docters, muſt needs know that theſe queſtions are not the private doubts or debates of ſingle Schoolmen, but the common Garboils and general engagements of your whole Schools.

Wherefore it had been a meer vanity to cite every particular Author for each queſtion, and would have made the margin ſwell ten times greater than the Text.

From this bold determination of the manner of the preſence how, have flowed two other differences, Firſt the detention of the Cup from the Laity, meerly upon preſumption of Concomitance, firſt decreed in the Council of *Conſtance*, after the year 1400. Let what will become of Concomitance, whiſt we keep our ſelves to the Inſtitution of Chriſt and the univerſal pra-

vice of the Primitive Church. It was
 not for nothing that our Saviour did di-
 stinguish his Body from his blood, not
 only in the Consecration, but also in the
 Distribution of the Sacrament. By the
 way give me leave to represent a Con-
 tradiction in *Bellarmino*, which I am
 not able to reconcile. In one place he
 saith, *The Providence of God is marveil-*
ous in holy Scripture, for St. Luke hath
put these words [do you this] after the
sacrament given under the form of Bread
but he repeated it not after the giving
of the Cup, that we might understand
that the Lord commanded that the Sa-
crament should be distributed unto all un-
der the form of Bread, but not under the
form of Wine. And yet in the next
 Chapter but one, of the same book, he
 doth positively determin the contra-
 ry, upon the ground of Concomitance,
that the Bread may be taken away if the
Cup be given, but both cannot be taken
away together. Can that be taken away
 which Christ hath expressly commanded
 to be given to all?

lib. 4. de
Euch. c. 25

Chap. 27.

A second difference flowing from
 Transubstantiation is about the Adorati-
 on of the Sacrament; One of those im-
 pediments which hinder our Commu-
 nication

nication with you in the Celebration of
 divine Offices: We deny not a Venera-
 ble respect unto the Consecrate Ele-
 ments, not only as love-tokens sent us
 by our best friend, but as the Instru-
 ments ordained by our Saviour to con-
 vey to us the Merits of his Passion.
 But for the Person of Christ, God for-
 bid that we should deny him Divine
 worship at any time, and especially in
 the use of this Holy Sacrament; we be-
 lieve with *St. Austine*, that *No man*
eats of that Flesh, but first he Adores.
 But that which offends us is this, That
 you teach and require all men to Adore
 the very Sacrament with Divine Ho-
 nour. To this end you hold it out to the
Conc. Vien. People. To this end *Corpus Christi* day
 was instituted about 300 years since.
 Yet we know that even upon your own
 grounds you cannot without a particular
 Revelation have any infallible assurance
 that any Host is consecrated; And conse-
 quently you have no assurance that you
 do not commit materiall Idolatry.

But that which weighs most with us
 is this. That we dare not give divine
 worship unto any Creature, no not to
 the very Humanity of Christ in the
 Abstract (much less to the Host) but

to the whole person of Christ God and Man, by reason of the Hypostaticall Union between the Child of the blessed Virgin Mary, and the eternal Son, *who is God over all blessed for ever.* Shew us such an Union betwixt the Deity and the Elements, or Accidents, and you say something. But you pretend no such things, The highest that you dare go is this. *As they that adored Christ when he was upon Earth, did [after a certain kind of manner] adore his Garments.*

*Beil. 4. de
Euch. c. 29.
quodam mo-
do.*

Is this all? This is *after a certain kind of manner indeed.* We have enough. There is no more Adoration due to the Sacrament, than to the Garments which Christ did wear upon Earth. Exact no more.

Thus the seamless Coat of Christ is torn into pieces; Thus Faith is minced into shreds, and spun up into nicities, more subtil than the Webs of Spiders,

Fidem minutis dissecant ambagibus

Ut quisque est lingua nequior.

Because curious wits cannot content themselves to touch hot Coals with Tongs, but they must take them up with their naked Fingers, nor to apprehend Mysteries of Religion by Faith,

without

149. p. 3. 1.
76. All. 7.

without descanting upon them, and determining them by Reason, whilst themselves confcis that they are incomprehensible by humane Reason, and imperceptible by Mans imagination; *How Christ is present in the sacrament can neither be perceived by sense, nor by imagination.* The more inexcusable is their presumption to Anatomise Mysteries, and to determine supernatural not revealed Truths upon their own heads, which if they were revealed were not possible to be comprehended by mortal man; As vain an attempt as if a Child should think to lade out all the water out of the Sea with a Cockleshell. *Secret things belong to the Lord our God, but things revealed, unto us, and our Children for ever.*

Deut. 29.
29.

This is the reason why we rest in the words of Christ, *this is my body*, leaving the manner to him that made the sacrament; we know it is sacramental, and therefore efficacious, because God was never wanting to his own Ordinances, where man did not set a Barr against himself. But to determine whether it be corporeally or spiritually, (I mean not only after the maner of a spirit, but in a spirituall sense) whether it be in the soul only,

only, or in the Host also; And if in the Host, whether by Consubstantiation or Transubstantiation, whether by Production, or Aduktion, or Conservation, or Assumption, or by whatsoever other way bold and blind men dare conjecture, we determine not.

Motum sentimus, modum nescimus, presentiam credimus. Durand.

This was the belief of the Primitive Church, this was the Faith of the antient Fathers, who were never acquainted with these modern questions *de modo*, which edifie not, but expose Christian Religion to contempt. We know what to think, and what to say with probability, modesty, and submission in the Schools; But we dare neither scrue up the Question to such a height, nor distate our Opinions to others to Magisterially as Articles of Faith.

Nescire velle quæ Magister maximus

Docere non vult, erudita est incitia.

O! how happy had the Christian world been, if Scholars could have sat down contented with a latitude of general, sufficient, saving Truth, (which when all is done must be the Olive branch of Peace, to shew that the deluge

Against multiplying of questions, and Controversies.

luge of Ecclesiasticall division is abated) without wading too far into particular subtilties, or *dotting about Questions and Logomachies*, wherof cometh envy, strife, raylings, evil surmisings, perverse disputings. Old Controversies evermore raise up new Controversies, and yet more Controversies, as Circles in the water do produce other Circles.

Now especially these Scholasticall quarrels seem to be unseasonable, when *Zenos School* is newly opened in the World, who sometimes wanted Opinions, but never wanted Arguments; Now when Atheism and Sacrilege are become the Mode of the Times; Now when all the Fundamentalls of Theology, Morality, and Policy, are undermined and ready to be blown up; Now when the unhappy contentions of great Princes, or their Ministers, have hazarded the very being of Monarchy and Christianity; Now when *Bellona* shakes her bloody whip over this Kingdome, it becometh well all good Christians, and Subjects, to leave their litigious Questions, and to bring water to quench the fire of Civil dissention already kindled, rather than to blow the Coles of discord, and to render themselves

cenſurable by all diſcreet perſons, like that half-witted fellow perſonated in the Orator, *Qui cum capitis mederi debuiſſet redvviem curavit*; when his head was extremely diſtempered, he buſied himſelf about a ſmall puſh on his fingers end.

But that which createth this trouble to you and me at this time, is your Preface, and Epistle Dedicatory; wherein to adorn your vainly imagined Victory in an unreaſonable Controverſie, you reſt not contented that your Adverſary grace your Triumph, unleſs the King of great Britain, and all his ſubjects; yea and all Proteſtants beſides, attend your Chariot. Neither do you ony deſire this, but augurate it, or rather you relate it as a thing already as good as done: for you tell him, *that his eyes and* P. 37. *his ears do hear and ſee thoſe Truths, which make him to know the Faults of that new Religion which he had ſuckt in with his milk; you ſet forth the cauſes of his Converſion, The tears of his Mother, and the Blood of his Father, whom you ſuppoſe (againſt evident truth) to have died an inviſible Member of your Roman Chatholique Church. And you preſcribe the means to perfect*

The occaſion of this Diſcourſe,

fect his conversion, which must be a
Conference of your Theologians with the
Ministers of Charenton.

The Au-
thors in-
discretion,

If your Charity be not to be blamed,
to wish no worse to another than you
do to your self, yet prudent men desire
more Discretion in you, than to have
presented such a Treatise to the view of
the World under his Majesties protecti-
on, without his licence, and against his
Conscience: Had you not heard that
such groundles insinuations as these, and
other private whisperings concerning
his Fathers Apostatising to the Roman
Religion, did lose him the hearts of ma-
ny Subjects? If you did, why would you
insist in the same steps, to deprive the
son of all possibility of recovering them?

To no pur-
pose.

The King
is already
a better
Catholick
than him-
self.

Discursus
modestus

Jesuitarū

p. 13. War-
sons quod-
lib. 1. 2.

Art. 4.

If your intention be only to invite his
Majetty to imbrace the Chatholick
Faith you might have spared both your
oyl and labor. The Chatholick Faith flo-
rished 1200. years in the World before
Transubstantiation was defined among
your selves. Persons better acquainted
with the Primitive times than your self
(unles you wrong one another) do ac-
knowledge, that the Fathers did not
touch either the Word or the Matter of
Transubstantiation. Mark it well, nei-
ther

her Name nor thing. His Majesty doth
firmly believe all supernatural Truth
revealed in sacred Writ. He embraceth
cheerfully whatsoever the holy A-
postles, or the *Nicene* Fathers, or bles-
sed *Athanasius* in their respective
Creeds or Summaries of Chatholick
Faith did set down as necessary to be
believed. He is ready to receive what-
soever the Chatholick Church of this
Age doth unanimously believe to be a
Particle of saving Truth.

But if you seek to obtrude upon him
the Roman Church, with its adherents,
for the Catholick Church, excluding
three parts of four of the Christian
world from the Communion of Christ,
or the opinions thereof for Articles and
Fundamentals of Catholick Faith, nei-
ther his Reason, nor his Religion,
nor his Charity, will suffer him to li-
sten unto you. The Truths received by
our Church, are sufficient in point of
Faith to make him a good Catholick.
More than this your Romane Bishops,
your Roman Church, your *Tridentine*
Concill, may not, cannot obtrude up-
on him. Listen to the third general
Councill, that of *Ephesus*, which de-
creed, that it should be lawfull for

*Par. 2. Art.
6. 6. 7.*

Not lawful
to add to
the old
Creed.

no man to publish or compose another
Faith or Creed than that which was
defined by the Nicene Council; And
that whosoever should dare to compose
or offer any such to any persons wil-
ling to be converted from Paganism,
Judaism, or Heresie, if they were Bi-
shops or Clerks should be deposed, if Lay-
men anathematized.

Concil. Flo.
Sess. 10.
prof. 1. in
bull. Pii
quarti.

Suffer us to enjoy the same Creed
the Primitive Fathers did, which none
will say to have been insufficient, except
they be mad, as was alleged by the
Greeks in the Council of Florence.
You have violated this Canon, you
have obtruded a New Creed upon
Christendom. New I say, not in words
only, but in sense also.

What are
additions
to the
Creed, and
what are
only ex-
planations.

Some things are *de Symbolo*, some
things are *contra Symbolum*, and some
things are *onely prater Symbolum*.
Some things are contained in the
Creed, either expressly or virtually,
either in the Letter or in the Sense,
and may be deduced by evident Con-
sequence from the Creed, as the
Deity of Christ, his two Natures,
the Proceſſion of the Holy Ghost. The
Addition of these was properly no
addition

no addition, but an explication. Yet such an explication, no person, no Assembly under an Oecumenical Council, can impose upon the Catholick Church. *Aq. 2.2. q.* And such an one your *Tridentine Synod* *1. Art. 10.* was not.

Secondly, some things are *contra symbolum*, contrary to the Symbolical Faith, and either expressly or virtually overthrow some Article of it. These additions are not onely unlawful, but heretical also in themselves, and after conviction render a man a formal Heretick; whether some of your additions be not of this nature, I will not now dispute.

Thirdly, some things are neither of the Faith, nor against the Faith, but onely besides the Faith; That is, opinions or truths of an inferiour nature, which are not so necessary to be actually known: for though all revealed truths be alike necessary to be believed when they are known, yet all revealed truths are not alike necessary to be known. It is not denied, but that General or Provincial Councils may make constitutions concerning these for unity and uniformity, and oblige all such as are subject to their jurisdiction to receive them, either actively, or passively, without con-

Gal. 1. 8.

tumacy or opposition. But to make these, or any of these, a part of the Creed, and to oblige all Christians under pain of damnation to know and believe them, is really to adde to the Creed, and to change the Symbolical, Apostolical Faith, to which none can adde, from which none can take away, and comes within the compass of St. Paul's Curse, *If we, or an Angel from Heaven, shall Preach unto you any other Gospel (or Faith) than that which we have Preached, let him be accursed.* Such are your Universality of the Roman Church, by the institution of Christ, to make her the Mother of her Grandmother the Church of *Jerusalem*, and the Mistress of her many elder Sisters. Your Doctrine of Purgatory and Indulgences, and the Worship of Images, and all other novelties defined in the Council of *Trent*, all which are comprehended in your New Roman Creed, and obtruded by you upon all the world to be believed under pain of damnation. He that can extract all these out of the old Apostolick Creed, must needs be an excellent Chymist, and may safely undertake to draw water out of a Pumice.

That afflictions come not by chance,
that

that prosperity is no evidence of Gods P. 4.
 favour, or adversity of his hatred ; that Crosses are
 crosses imposed by God upon his ser- not alwaies
 vants, look more forwards towards their punish-
 amendment, than backwards to their ments, but
 demerits, and proceed not from a Judge sometimes
 revenging, but from a Father correcting, correcti-
 or (which you have omitted) from a ons, or
 Lord Paramount proving and magnify- trials.
 ing before the world his own graces in
 his Servants for his Glory and their Ad-
 vantage, are undeniable Truths which
 we readily admit. As likewise that the
 dim eye of man cannot penetrate into
 the secret dispensations of Gods tem-
 poral judgements and mercies in this
 life, so as to say this man is punished,
 that other chastised, this third is onely
 proved.

But you forget all this soon after, Which the
 when you take upon you to search into, Author
 yea more, to determine the grounds and presently
 reasons why *the hand of God, as well forgets.*
as the Parliament, hath been so heavy P. 8.
upon the Head of his late Maiestie, and
his Royal Son. Namely on Gods part, P. 14.
because he called himself the Head of
the Church. God purposing by his punish-
ment, to teach all other Princes that are
in the Schism, with what severity he can

vindicate his glory in the injury done unto the Unity and Authority of his Church. And on the Parliaments part, because he would not consent to the Abolition of Episcopacy, and suppression of the Liturgie, and Ceremonies established in the Church of England.

First, what warrant have you to enquire into the Actions of that blessed Saint and Martyr, which of them should be the causes of his sufferings? Not remembering that the Disciples received a check from their Master upon the like presumption; *Who sinned? this man, or his Parents, that he was born blind? Jesus answered, neither hath this man sinned, nor his Parents, but that the works of God should be made manifest in him.*

Better
grounds of
his Maje-
sties suffer-
ings, than
those of
the Au-
thor.

The Heroical Virtues, the flaming Charity, the admirable Patience, the rare Humility, the exemplary Chastity, the constant and frequent Devotions, and the invincible Courage of that happy Prince, not daunted with the ugly face of a most horrid death, have rendered him the Glory of his Country, the Honour of that Church whereof he was the chiefest Member, the admiration of Christendome, and a Pattern for all Princes,

Princes, of what Communion soever, to imitate unto the end of the world, His Sufferings were Palms, his Prison a Paradise, and his Death-day the Birth-day of his happiness; whom his Enemies advantaged more by their Cruelty, than they could have done by their Courtesie. They deprived him of a corruptible Crown, and invested him with a Crown of glory; They snatched him from the sweet society of his dearest Spouse, and from most hopeful *Olive branches*, to Ps. 128. 3. place him in the bosome of the holy Angels. This alone is ground enough for his sufferings, to manifest unto the world those transcendent and unparallel'd graces, wherewith God had enriched him, to which his sufferings gave the greatest lustre, as the Stars shine brightest in a dark night.

The like liberty you assume towards The Author of the other most glorious Martyr, the late Archbishop of *Canterbury*, a man of profound learning, and exemplary life, of clean hands, of a most sincere heart, a Patron of all good Learning, a Professor of Antient Truth, a great friend indeed, and earnest pursuer, of Order, Unity, and Uniformity in Religion, but most free from all sinister ends, either

avaritious or ambitious, wherewith you do uncharitably charge him, as if *he sought onely his own Grandeur*, to make himself the head of a Schismatical body. In brief, you therefore censure him, because you did not know him. I wish all your great Ecclesiastiques had his Innocency, and fervent zeal for Gods Church, and the peace thereof, to plead for them at the day of Judgment.

By applying these particular Afflictions according to your own ungrounded Fancy, what a wide gap have you opened to the liberty and boldness of other men? who if they should assume to themselves the same freedome that you have done, might say as much, with as much reason, concerning the pressures of other great Princes abroad, that God afflicts them, because they will not become Protestants, as you can say that God afflicted our late King, because he wou'd not turn Papist.

But if you will not allow his Majesties sufferings to be meerly probatory: And if (for your satisfaction) there must be a weight of sin found out to move the wheel of Gods Justice, why do you not rather fix upon the body of his Subjects

Subjects, or at least a disloyal part of them? We confess that the best of us Sovereigns did not deserve such a Jewel, that God may be taken away might justly snatch him from us in his wrath for our ingratitude. Reason, Religion, and Experience do all teach us, Subjects. that it is usual with Almighty God, to look upon a body politick, or Ecclesiastick, as one man, and to deprive a perverse people of a good and gracious Governour; as an expert Physician, by opening a vein in one member, cures the distempers of another. *For the transgressions of a Land, many are the Princes thereof.* Pro. 38.2.

It may be that two or three of our Princes at the most (the greater part whereof were Roman Catholiques) did stile themselves, or give others leave to stile them, *the Heads of the Church*, within their Dominions. But no man can be so simple, as to conceive that they intended a spiritual headship to infuse the life and motion of grace into the hearts of the faithful; such an head is Christ alone; No nor yet an Ecclesiastical headship; We did never believe that our Kings in their own persons could exercise any act pertaining either to the power of Order or Jurisdiction:

That is
onely po-
litical
heads.

1 Sam. 15.
17.

Art. 37.

Expos. Pa-
raphr. art.
Conf. Ang.
Art. 37.

Nothing can give that to another, which it hath not it self. They meant onely a Civil or Political Head, as *Saul* is called the Head of the Tribes of *Israel*, to see that pub'ick peace be preserved; to see that all Subjects, as well Ecclesiastiques as others, do their duties, in their severall places; to see that all things be managed for that great and Architectonical end, that is the weal and benefit of the whole body politique, both for soul and body. If you will not trust me, Hear our Church it self; *When we attribute the Sovereign Government of the Church to the King, we do not give him any power to administer the Word or Sacraments; but onely that Prerogative which God in holy Scripture hath alwaies allowed to Godly Princes, to see that all States and Orders of their Subjects, Ecclesiastical and Civil, do their duties, and to punish those who are delinquent, with the civil Sword* Here is no power ascribed, no punishment inflicted, but meerly political, and this is approved and justified by *S. Clara*, both by reason, and by the examples of the Parliament of *Paris*. Yet by vertue of this Political power, he is the Keeper of both
Tables,

Tables, the preserver of true Piety towards God, as well as right Justice towards men; And is obliged to take care of the souls, as well as the skins and carcases of his Subjects.

This power, though not this name, **The Christian Emperours political heads.** the Christian Emperours of old assumed unto themselves, to Convocate Synods, to preside in Synods, to confirm Synods, to establish Ecclesiastical Lawes, to receive Appeals, to nominate Bishops, to eject Bishops, to suppress Heresies, to compose Ecclesiastical differences, in Councils, out of Councils, by themselves, by their delegates: All which is as clear in the Historie of the Church, as if it were written with a beam of the Sun.

This power, though not this name, **The old Kings of England political heads.** the Antient Kings of *England* ever exercised, not onely before the Reformation, but before the Norman Conquest, as appears by the Acts of their great Councils, by their Statutes, and Articles of the Clergy, by so many Lawes of provision against the Bishop of *Rome's* conferring Ecclesiastical dignities and benefices upon Foreigners, by so many sharp oppositions against the exactions and usurpations of the Court of *Rome*, by so many Lawes concerning the Patronage of

of Bishopricks, and Investitures of Bishops, by so many examples of Churchmen punished by the Civil Magistrate. Of all which Jewels the Roman Court had undoubtedly robbed the Crown, if the Peers and Prelates of the Kingdome had not come in to the rescue.

By the Antient Lawes of *England* it is death, or at least a forfeiture of all his goods, for any man to publish the Popes Bull without the Kings Licence. The Popes Legate without the Kings leave could not enter into the Realm. If an Ordinary did refuse to accept a resignation, the King might supply his defect. If any Ecclesiastical Court did exceed the bounds of its just power, either in the nature of the cause, or manner of proceeding, the Kings Prohibition had place. So in effect the Kings of *England* were alwaies the Political heads of the Church within their own Dominions. So the Kings of *France* are at this day.

See Authorities for all these in *Cawdries Case*, in Judge *Cook* his Reports.

Neither *K. Charles*, *K. James*, nor *Q. Elizabeth* stiled heads of the Church.

But who told you that ever King *Charles* did call himself the Head of the Church? thereby to merit such an heavy Judgement. He did not, nor yet King *James* his Father, nor Queen *Elizabeth* before them both, who took Order in her

her first Parliament, to have it left out of her Title; They thought that name did sound ill, and that it intrenched too far upon the right of their Saviour. Therefore they declined it, and were called onely Supreme Governours, in all Causes, over all persons Ecclesiastical and Civil; which is a Title *de jure* inseparable from the Crown of all Sovereign Princes; Where it is wanting *de facto* (if any place be so unhappy to want it) the King is but half a King, and the Commonwealth a Serpent with two Heads.

Thus you see, you are doubly, and both waies milerably mistaken. First, King *Charles* did never stile himself Head of the Church, nor could with patience endure to hear that Title. Secondly, a Political Headship is not *injurious to the Unity, or Authority of the Church*. The Kings of *Israel* and *Judah*, the Christian Emperours, the *English* Kings before the Reformation, yea, even before the Conquest, and other Sovereign Princes of the Roman Communion have owned it signally.

But it seems you have been told, or have read this, in the virulent writings of *Sanders*, or *Parsons*, or have heard of

The Author
 that
 fact
 to
 p
 the
 Pope
 to
 leave
 that
 vain
 Title.

a ludicrous, scoffing proposition of a Marriage between the two Heads of the two Churches, *Sixtus Quintus*, and Queen *Elizabeth*, for the re-uniting forsooth of Christendome. All the satisfaction I should enjoyn you, is to persuade the Bishop of *Rome* (if *Gregory the Great* were living, you could not fail of speeding) to imitate the piety and humility of our Princes; that is, to content himself with his Patriarchical dignity, and primacy of Order, & *Principum unitatis*, and to quit that much more presumptuous, and (if a Popes word may pass for current) Antichristian term of the *Head of the Catholick Church*. If the Pope be the Head of the Catholique Church, then the Catholique Church is the Popes Body, which would be but an harsh expression to Christian ears: then the Catholick Church should have no Head, when there is no Pope, two or three Heads, when there are two or three Popes; an unsound Head, when there is an heretical Pope; a broken Head, when the Pope is censured or deposed; and no Head, when the See is vacant. If the Church must have one Universal, Visible, Ecclesiastical Head, a
 general

general Council may best pretend to that Title.

Neither are you more successful in your other Reason, why the Parliament persecuted the King; *because he maintained Episcopacy, both out of Conscience and Interest, which they sought to abolish.* For though it be easily admitted, that some seditious and heterodox persons had an evil eye, both against Monarchy, and Episcopacy, from the very beginning of these troubles, either out of a fiery zeal, or vain affectation of Novelty, (like those, who having the green-sickness, prefer chalk and meal in a corner, before wholesome meat at their Fathers table,) or out of a greedy and covetous desire of gathering some sticks for themselves upon the fall of those great Okes: yet certainly they, who were the contrivers, and principal actors in this business, did more malign Episcopacy for Monarchies sake, than Monarchy for Episcopacies. What end had the *Nuncio's* Faction in Ireland against Episcopacy? whose mutinous courtes apparently lost that Kingdom. When the Kings consent to the Abolition of Episcopacy in Scotland was extorted from him by the Presbyterian Faction

Hatred of Episcopacy not the true cause why the Parliament persecuted the King.

faction (which probably the prime Authors do rue sufficiently by this time) were those Presbyterian Scots any thing more favourable to Monarchy? To come to *England*, the chief Scene of this bloody Tragedy: If that party in Parliament had at first proposed any such thing, as the Abolition either of Monarchy, or Episcopacy, undoubtedly they had ruined their whole design; untill daily tumults, and uncontrollable uproars had chased away the greater, and sounder part of both Houses: Their first Protestation was solemnly made to God, both for King and Church, as they were by Law established.

The true
causes of
the troubles
in
England.

Would you know then what it was that Conjur'd up the storm among us? It was some feigned jealousies and fears, (which the first broachers themselves knew well enough to be fables) dispersed cunningly among the People, *That the King purposed to subvert the Fundamental Lawes of the Kingdom, and to reduce the free English Subject to a condition of absolute slavery under an Arbitrary Government,* For which massy weight of malicious untruth, they had no supporters, but a few Bull-rushes. Secondly, that
he

he meant to apostate from the Pre-
 testant Religion to Popery, and to that
 end had raised the Irish Rebellion by
 secret encouragements and Commis-
 sions; For which monstrous calumny,
 they had no other foundation (except
 the solemn Religious Order of Divine
 Service in his own Chapel, and Ca-
 thedral Churches) than some unsea-
 sonable disputes about an Altar, or a
 Table, and the permission of the Popes
 Agent to make a short stay in *Eng-
 land*, more for reason of State than of
 Religion. And some senseless fictions
 of some Irish Rebels, who having a Pa-
 tent under the Great Seal of *Ireland*
 for their Lands, to colour their bar-
 barous murders, shewed it to the poor
 simple people as a Commission from
 the King to leavy Forces. And lastly,
 some impious pious frauds of some of
 your own party, whose private whis-
 pers, and printed insinuations, did give
 hopes that the Church of *England* was
 coming about to shake hands with the
 Roman in the points controverted;
 Which was meerly devised to gull some
 silly Creatures, whom they found apt to
 be caught with chaff; for which they
 had no more pretext of truth, than
 you

you have for your groundless intimations in this unwelcome dedication.

These suspicions being compounded with Covetousness, Ambition, Envy, Emulation, desire of Revenge, and discontent, were the source of all our Calamities. Thus much you yourself confess in effect; that, *this supposition, that the King and Bishops had an intention to re-establish the Roman Catholique Religion, was the venom which the Puritan Faction infused into the hearts of the people, to fill them with hatred against a King worthy of love; And the Parliament judged it a favourable occasion for their design, to advance themselves to Sovereign Authority.* Be Judge your self how much they are accessory to our sufferings, who either were, or are the Authors, or fomenters of these damnable slanders.

P. II.

There was yet one cause more of this cruel persecution, which I cannot conceal from you, because it concerns some of your old acquaintance. There was a Bishop in the world (losers must have leave to talk) whose privy Purse, and subtil Counsels, did help to kindle that unnatural war in his Majesty's three Kingdomes. Our Cardinal

Wolsey

Wolfey complained before his death, That he had served his King better than his God. But certainly this practise in your friend, was neither Good service to his God, to be the author of the effusion of so much innocent blood, nor yet to his King, to let the world see such a dangerous president. It is high time for a man to look to himself, when his next neighbours house is all on a flame.

As hitherto I have followed your steps, though not altogether in your own method, or rather your own confusion ; So I shall observe the same course for the future. Your discourse is so full of *Meanders* and windings, turnings, and returnings, you congregate *Heterogeneous* matter, and segregate that which is *Homogeneous*, as if you had made your Dedication by starts, and snatches ; and never digested your whole discourse. On the contrary, where I meet with any thing, it shall be my desire to dispatch it out of my hands, with whatsoever pertains unto it, once for all. I hope you expect not that I should amuse my self at your Rhetorical flowers, and elegant expressions; they agree well enough with the work you

were about ; The Pipe plays sweetly, whilst the Fowler is catching his prey. Trappings are not to be condemned, if the things themselves are good and useful ; but I prefer one Pomegranat-Tree loaden with good fruit, before a whole row of Cypresses, that serve onely for shew. Be iure of this, that where any thing in your Epistle reflects upon the Church of *England*, I shall not miss it first or last, though it be but a loose unjoynted peece, and so perhaps hitherto untouched.

**We are
onely ac-
cused of
Schism.**

Amongst other things which you lay to our charge, you glance, at the least twelve times, at our supposed Schism: But from first to last, never attempt to prove it, as if you took it for granted. I have shaped a Coat for a Schismatick, and had presented it to you in this Answer ; but considering that the matter is of moment, and merits as much to be seriously and solidly weighed, as your naked Crimination without all pretext of proof deserves to be sleighted, lest it might seem here as an impertinent digression, to take up too much place in this short Discourse, I have added it at the Conclusion of this Answer, in a short Tract by it self, that

that you may peruse it if you please.

You fall heavily, in this Discourse, upon the Presbyterians, Brownists, and Independents ; if they intend to return you any answer, they may send it by a messenger of their own. As for my part, I am not their Proctor, I have received no Fee from them. And if I should undertake to plead their Cause upon my own head, by our old English Law, you might call me to an account for unlawful maintenance. Only give me leave as a by-stander to wonder why you are so cholerique against them, for certainly they have done you more service in England, than ever you could have done for your selves.

And I wonder no less why you call our Reformation, *a Calvinistical Reformation, brought into England by Butcher, and Peter Martyr, a blind Reformation, yea, the intire ruin of the Faith, of the very form of the Church, and of the civil Government of the Commonwealth instituted by God.* Though you confess again in our favour, that if *our* first Reformers had been interrogated, whether they meant any such thing, they would have purged themselves, and avouched their Innocence with their

Presbyterians and Brownists have been Romes best friends.

hands upon the new Gospel. The gifts of Enemies are no gifts. If such as these are all your courtesies, you may be pleased to take them again ; Our first Reformers might safely swear upon any Gospel, old or new, that they meant no such thing. And we may as securely swear upon all the books of God, old or new, that there is no such thing. But why our Gospel should be younger or newer than *Sixtus Quintus* his Gospel, or *Clemens Octavius* his Gospel, passeth my understanding, and yours also.

Comparisons are odious, therefore I will not say, that the true English Protestant standing to his own grounds, is the best subject in the world : But I do say, that he is as good a subject as any in the world, and our principles as Innocent, and as auxiliary to civil Government, as the maxims of any Church under Heaven ; And more than yours, where the clashing of two Supreme Authorities, and the exemption of your numerous Clergy from the Coercive power of the Prince, and some other novelties, which I forbear to mention, do alway threaten a storm.

Tell me Sir, if you can, what Church

Church in Europe hath declared more fully, or more favourably for Monarchy than the poor Church of England, That the most high and sacred Order L. Cant. of Kings, is of Divine Right, being the 1643. C. 1. Ordinance of God himself, founded in the prime Laws of Nature, and clearly established by express Texts, both of the old, and new Testament. Moreover, that this power is extended over all their Subjects, Ecclesiastical and Civil; That to set up any Independent coactive power above them, either Papal, or popular, either directly, or indirectly, is to undermine their great royal Office, and cunningly to overthrow that most Sacred Ordinance, which God himself hath established. That for their subjects to bear Arms against them, Offensive or defensive, upon any pretence whatsoever, is to resist the powers which are ordained of God.

And why do you call our Reformation Calvinistical? contrary to your own Conscience, contrary to your own confession, That in our Reformation we retained the antient Order of Episcopacy, as Instituted by divine authority, and a Liturgy, and Ceremonies, whereby we preserved the face, or Image of

The English Reformation not Calvinistical
P. 9.

P. 10.

the Catholick Church. And that for this very cause the disciplinarians of Geneva, and the Presbyterians, did conceive an implacable hatred against the King for the Churches sake, and out of their aversion to it. Did they hate their own Reformation so implacably? If these things be to be reconciled, *reddat mihi minam Diogenes*. He that looks more in disputation to the Advantage of his party, than to the Truth of his grounds, had need of a strong memory; We retained not onely *Episcopacy*, *Liturgy*, and *Ceremonies*, but all things else that were conformable to the Discipline, and publick service of the Primitive Church rightly understood.

M. Tho. Sq.

No, Sir, we cannot pin our faith upon the sleeve of any particular man, as one used to say, *We love no nismes*; neither *Calvinism*, nor *Lutheranism*, nor *Jonsenianism*, but onely one, that we derive from *Antioch*, that is *Christianism*. We honour Learning, and Piety in our fellow servants, but we desire to wear no other badge or Cognizance than that we received from our own Master at our Baptism. *Bucer* was as fit to be *Calvins* Master, as his Scholar. So long as *Calvin* continued with him
in

in *Germany*, he was for *Episcopacy*, *Liturgy*, and *Ceremonies*, (and for assurance thereof subscribed the *Augustane Confession*) and his late learned Successor, and assertor in *Geneva*, *Monsieur Deodate*, with sundry others of that Communion, were not averie from them. Or why do you call Reformation blind? It was not blindness, but too much affectation of knowledge, and too much peeping into controverted and new fangled Questions that hath endamaged our Religion. It is you that teach the *Colliers Creed*, not we.

Howsoever you pretend to prove that our Reformation was the ruin of the Church, and Common-wealth; wee expect you should endeavour to prove it. You cannot so far mistake your self as to conceive your authority to be the same with us, that *Pythagoras* had among his Scholars, to have his Dictates received for Oracles without proof; what did I say, that you pretend to prove it? That's too low an expression, you promise us a *demonstra-* P. 19.
tion of it, so lively and evident that no reason shall be able to contradict it.
 Are you not afraid that too much ex-

pectation should prejudice your discourse by diminishing our applause ?

Quid tanto dignum feret hic promissor hiatus ? Do you think of nothing now but Triumphs ? *Lively and evident demonstration, not to be contradicted by reason*, is like the Phenix, much talked of, but seldom seen. Most men, when they see a man strip up his sleeves, and make too large promises of fair dealing, do suspect juggling. No man proclaimeth in the Market that he hath rotten wares to sell ; And therefore we must be careful, notwithstanding your great promises, to keep well *Epicharmus* his Jewel, *Remember to distrust*. By your permission, your glittering demonstration is a very counterfeit, not so valuable as a *Bristol* Diamond, when it comes to be examined by the wheel.

Reformation
is
sometimes
necessary.

Sometimes nothing is more necessary than Reformation. Never was house so well builded, that now and then needed not reparation. Never Garden so well planted, but must sometimes be weeded. Never any order so well instituted, but in long tract of time there will be a bending and declining from its Primitive perfection, and a necessity of reducing it to its
first

first principles. Are your Houses of Religion which are Reformed, therefore the less Religious? Why then did all the Princes and Common-wealths in *Europe*, Yea the Fathers themselves in the Council of *Trent*, cry out so often, so earnestly, for a Reformation? yet were forced to content themselves with a vain shadow for the substance, as *Ixion* embraced a Cloud for *Juno*, or Children are often stilled with an empty bottle.

But Reformation is not agreeable to Reformation not a-
all persons. *Judas* loved not an Audit, greable
because he kept the Bag. Dull Lethargick people had rather sleep to death to all per-
than to be awaked; and mad phreneticke Bigots are apt to beat the Chirurgeon, especially the
gion that would bind up their wounds; Court of
but none are soaverse from Reformation. *Rome*.
as the Court of *Rome*, where the
very name is more formidable than
Hannibal at the Gates, yea than all
the five terrible things. No mervail
they are afraid to have their Oranges
squeezed to their hands; if they were
infallible as they pretend, there was no
need of a Reformation; we wish they
were, but we see they are not.

On the other side, it cannot be denyed There is
danger in

**Reforma-
tion.**

nyed that Reformation, when it is un-
seasonable, or inordinate, or excessive,
may do more hurt than good; when
Reformers want just Authority, or due
information, or have sinister ends, or
where the remedy may be of worse con-
sequence than the abuse, or where men
run out of one extreme into another;
therefore it is a rule in prudence, *Not to
remove an ill custom, when it is well set-
led,* unless it bring great prejudices, and
then it is better to give one account
why we have taken it away, than to be
alwaies making excuses why we do it
not. Needle's alteration doth diminish
the venerable esteem of Religion, and
lessen the credit of antient truths.
Break Ice in one place, and it will
crack in more. Crooked sticks by ben-
ding streight are sometimes broken in-
to two.

**The right
rule of Re-
formation.**

There is a right mean between these
extremes, if men could light on it, that
is, neither to destroy the body out of
hatred to the sores and Ulcers, nor yet
to cherish the sores and Ulcers, out of
a doating affection to the body; that
is, neither to destroy antient Institu-
tions, out of a zealous hatred to some
new abuses, nor yet to doat so up-
on

on antient Institutions, as for their
sakes to cherish new abuses.

Our Reformation is just as much the
cause of the ruin of our Church and
Common-wealth, as the building of
Tenderden Steepl was the cause of *Good-
wins Sands*, or ruin of the Country
thereabouts, because they happened
both much about the same time.

Our Re-
formation
not the ru-
in of Faith
Church or
Common-
wealth.

— *Careat successibus opto,*

May he ever want success who jud-
geth of Actions by the Event. Our
Reformation hath *ruined the Faith*, just
as the plucking up of weeds in a Gar-
den, ruins the good Herbs. It hath *ru-
ined the Church*, just as a body full of
superfluous and vicious humours is
ruined by an healthful purgation. It
hath *ruined the Common-wealth*, just
as pruning of the Vine ruins the Elm.
No, no Sir, Our sufferings, for the
Faith, for the Church, for the Monar-
chy, do proclame us Innocent to all
the world, of the ruin either of *Faith*,
or *Church*, or *Monarchy*. And in this
capacity we choose rather to steeve as
Innocents, than to swim in plenty as
Nocents.

But this is but one of your doubles
to keep us from the right form. It is
your

your new *Roman Creed* that hath ruined the Faith. It is your Papal Court that hath ruined the Church. It is your new Doctrines of the Popes Omnipotence over temporal persons in order unto spiritual ends, of absolving subjects from their Oaths of Allegiance, of exempting the Clergy from secular jurisdiction; of the lawfulness of murdering Tyrants and excommunicated Princes, of equivocation and the like, that first infected the world to the danger of Civil Government. Yet far be it from me to make these the Universal Tenets of your Church, at any time, much less at this time, when they are much fallen from their former credit; neither can I deny that sundry dangerous positions, destructive to all civil societies, have been transplanted by our Sectaries, and taken too deep root in our quarters, but never by our fault. If God should grant us the benefit of an Oecumenical or Occidental Council, it would become both you and us in the first place to pluck up such seditious opinions root and branch.

You say our *Calvinistical Reformation* (so you are pleased to call it as you

would have it, for the moderate and
and orderly Reformation of *England*,
was the terror, and eye-sore of *Rome*)
is founded upon two maxims, The one, Our first
that the Church was *fallen to ruin and supposed*
desolation, and become guilty of *Idola-* Maxim,
try and Tyranny.

This is neither our foundation, nor The Ca-
our superstruction, neither our maxim, tholick
nor our Opinion. It is so far from it, Church
that we hold and teach the direct con- cannot
trary. First, that the *Gates of Hell shall* come to
never prevail against the Universal ruin, or be
Church, that though the rain de- guilty of
scend, and the floods come, and the Idolatry
winds blow and beat upon it, yet it shall or Tyran-
never fall to ruin or desolation; be- ny.
cause it is builded upon a Rock. Se-
condly, we beleieve that the Catho-
lick Church is the faithfull Spouse
of Christ, and cannot be guilty of I-
dolatry, which is spiritual Adultery.
Thirdly, we never said, we never
thought, that the Occumenical Church
of Christ was guilty of Tyranny. It
is principled to suffer wrong, to do
none, and by suffering to Conquer, as a
flock of unarmed Sheep, in the midst *chryf.*
of a company of ravenous Wolves,
A new and unheard-of kind of warfare

as if one should throw an handful of dry flax into the midst of a flaming fire to extinguish it.

**Catholick
and Ro-
man not
Converti-
bles.**

But I presume this is one of the Idiotisms of your language, in which by the Church you alwaies understand the Roman Church, making Roman and Catholick to be Convertibles. As if Christ could not have a Church, nor that Church any privileges, unless the Court of *Rome* might have the Monopoly of them. There is a vast difference between the Catholick Church and a Patriarchal Church. The Catholick Church can never fail; any Patriarchal Church may Apostate and fail. We have a promise that the Candle shall not be put out, we have Rev. 2. 5. no promise that *the Candlesticks shall not be removed.*

**The Ro-
man
Church it
self not
absolutely
falsn to
ruin.**

But supposing that (which we can never grant) the Catholick Church and Roman Church were Convertibles, yet still you do us wrong. First we do not maintain, that the Roman Church it self is falsn to ruin and desolation; we grant to it a true metaphysical being; though not a true moral being; we hope their errors are rather in superstructures, than in fundamentals;

damentals; we do not say that the Plants of saving truth (which are common to you and us) are plucked up by the roots in the Roman Church, but we say that they are over-grown with weeds, and in danger to be choked.

Next for Idolatry, whether, and why, and how far, we accuse your Church of it, deserves further Consideration. First you agree with us. That God alone is the Object of Religion, and consequently that all Religious worship is due terminatively only to him; that God alone is to be invoked absolutely or ultimately, that is, so as to grant our requests and fulfil our desires by himself, and that the Saints are not the *objects of our prayers*, but joynt petitioners with us, and intercessors for us to the throne of Grace.

Whether
the Roman
Church be
guilty of
Idolatry.

Secondly, we profess as well as you, that there is a proportionable degree of honour, and respect, due to every creature in Heaven and Earth, according to the dignity of it, and therefore more honour due to a glorified Spirit, than to a mortal man: But withall we adde, that this honour,
is

is not *servitutis* but *charitatis*, not of service as to our Lords and Masters, but of love and charity as to our friends and fellow-servants, of the same kind and nature with that Honour which we give to holy men on Earth. And herein we are confident that we shall have your consent.

Thirdly, we agree in this also, that abundant love and duty doth extend an honourable respect from the person of a dear friend, or noble benefactor, to his posterity, to his memory, to his Monument, to his Image, to his Reliques, to every thing that he loved, or that pertained to him, even to the Earth which he did tread upon, for his sake. Put a *Liefhebber*, or *Virtuoso*, among a company of rare pictures, and he will pick out the best pieces for their proper value. But a friend or child will more esteem the Picture of a Benefactor, or Ancestor, for its relation. The respect of the one is terminated in the Picture, that of the other is radicated in the exemplar. Yet still an Image is but an Image, and the kinds of respect must not be confounded. The respect given to an Image, must be respect proper for an Image, not Courtship, not Worship, not Adoration. More respect is

due to the person of the meanest beggar, than to all the Images of Christ and his Apostles, and a 1000. Primitive Saints or Progenitors. Hitherto there is either no difference nor peril either of Idolatry, or Superstition.

Wherein then did consist this guilt of Idolatry contracted by the Roman Church? I am willing for the present to pass by the private abuses of particular persons, which seem to me no otherwise chargeable upon the whole Church, than for Connivence. As the making Images to counterfeit tears, and words, and gestures, and complements, for advantage, to induce silly people to believe that there was something of divinity in them; and the multitude of fictitious Relicks, and supposititious Saints, which credulity first introduced, and since covetousness hath nourished. I take no notice now of those remote suspicions or suppositions of the possibility of want of intention, either in the Priest that consecrates the Sacrament, or in him that Baptized, or in the Bishop that ordained him, or in any one through the whole line of succession; in all which cases (according to your own principles) you give divine worship to corporeal Elements, which is at least material Idolatry.

(84)
I will not stand now to examine the truth of your distinctions, of λατρεία, and δουλεία, yet you know well enough, that δουλεία is no religious worship, and ὑπερδουλεία is coin lately minted, that will not pass for current in the Catholick Church. Whilst your common people understand not these distinctions of degrees of honour, what holds them from falling downright into Idolatry?

Neither do I urge how you have distributed the Patronage of particular Countries, the Cure of several Diseases, the protection of all distinct professions of men, and all kinds of Creatures, among the Saints, just as the Heathen did among their Tutelary Gods; nor how little warrant you have for this practice from experience; nor lastly, how you build more Churches, erect more Altars, offer more presents, pour out more prayers, make more vows, perform more offices to the Mother than to the Son. Yet though we should hold our peace, methinks you should ponder these things seriously, and either for your own satisfaction, or ours, take away such unnecessary occasions of scandal and dis-union.

But I cannot omit, that the Council of Trent is not contented to enjoin the Adoration

Adoration of Christ in the Sacrament, (which we never deny) but of the Sacrament it self (that is, according to the common current of your Schoolmen, the Accidents or Species of Bread and Wine, because it contains Christ.) Why do they not adde upon the same grounds, that the pix is to be adored with divine worship, because it contains the Sacrament? Divine honour is not due to the very Humanity of Christ, as it is abstracted from the Deity, but to the whole person, Deity and Humanity, hypostatically united. Neither the Grace of Union, nor the Grace of Union can conferr more upon the Humanity, than the Humanity is capable of. There is no such Union between the Deity and the Sacrament, neither immediately, nor yet mediately, *mediante corpore*.

Neither do you ordinarily ascribe *latetia* or divine worship to a Crucifix, or to the Image of Christ, indeed not Terminatively, but transcuntly, so as not to rest in the Image or Crucifix, but to pass to the exemplar, or person crucified. But why a piece of Wood should be made partaker of divine honours even in *Transitu*, or in the passage, passeth my understanding. The Heathens wanted not the same pretext

for all their gross Idolatry. Let them plead for themselves. *Non ego, &c. I do not worship that stone which I see, but I serve him whom I do not see.*

Lastly, whilst you are pleased to use them, I may not forget those strange insolent forms of prayer, contained in your books, even ultimate prayers, if we take the words as they sound, directed to the Creatures, that they would *protect you at the hour of death, and deliver you from the Devil, and confer spiritual graces upon you, and admit you into Heaven, precibus meritisque, by their prayers and merits.* (You know what Merit signifies in your language, a *Congruity*, or at least a *Congruity* of desert.) The exposition of your Doctors is, that they should do all this for you by their prayers; as improper a form of speech, as if a Suppliant intending onely to move an ordinary Courtier to mediate for him unto the King, should fall down upon his knees before the Courtier, and beseech him to make him an Earl, or a Knight, or to bestow such an Office, or such a Pardon upon him, or to do some other Grace for him, properly belonging to the Prerogative Royal. How agrees this with the words, *Precibus meritisque*? A beggar doth not deserve an Alms by asking it. This is a
snare

snare to ignorant persons, who take the words to signifie as they sound. And (it is to be feared) do commit downright Idolatry by their Pastors faults, who prescribe such improper forms unto them.

Concerning *Tyrannie*, which makes up the arrear of the first supposed *Maxim*. We do not accuse the Roman Church of Tyrannie, but the Roman Court. If either the unjust usurpation of Sovereign power, or the extending thereof to the destruction of the Laws and Canons of the Church, yea, even to give a *Non obstante*, either to the Institution of Christ, or at least to the uniform practice of the Primitive Ages, or to them both; If the swallowing up of all Ecclesiastical Jurisdiction, and the arrogating of a supercivil power paramount; If the causing of poor people to trot to *Rome*, from all the Quarters of *Europe*, to waste their livelihoods there; If the trampling upon Emperours, and the disciplining of Monarchs be Tyrannical, either the Court of *Rome* hath been Tyrannical, or there never was Tyrannie in the world

I doubt not but some great persons when they have had bloody Tragedies to act for their own particular ends, have sometimes made the Roman Church a stalking horse, and the pretence of Catholick Religion a

The Roman Court most Tyrannical.

blind to keep their Policies undiscerned : But if we consider seriously , what cruelties have been really acted throughout *Europe* , either by the Inquisitors General , or by persons specially delegated for that purpose , against the *Waldenses* of old , and against the Protestants of later daies , against poor ignorant persons , against women and children , against mad-men , against dead carcases , as *Bucer* , &c. upon pretence of Religion , not onely by ordinary forms of punishment , and of death , but by fire and faggots , by strange new-devised tortures , we shall quickly find that the Court of *Rome* hath died it self red in Christian blood , and equalled the most Tyrannical persecutions of the Heathen Emperours.

Our second
supposed
Maxim.

P. 21.

P. 26.

The other Maxim whereupon you say that our Reformation was grounded , was this, *That the onely way to reform the Faith and Liturgie , and Government of the Church , was to conform them to the dictates of holy Scripture , of the sense whereof every private Christian ought to be the Judge , by the light of the Spirit , excluding Tradition , and the publick Judgement of the Church.* You adde , *That we cannot prove Episcopacy by Scripture , without the Help of Tradition ; And if we do admit of Tradition , we must acknowledge*

acknowledge the Papacy for the Government of the Catholick Church, as founded in the Primacy of St. Peter.

Your second supposed ground is no Much mistaken. truer than the former, we are as far from

Anarchy as from Tyrannie; As we would not have humane Authority, like *Medusa's* head, to transform reasonable men into senseless stones; So we do not put the reigns of Government into the hands of each, or any private person, to reform according to their phantasies. And that we may not deal like blunderers, or deceitful persons, to wrap up or involve ourselves on purpose in confused Generalities, I will set down our sense distinctly. When you understand it, I hope you will repent of your rash censuring of us, of whom you had so little knowledge.

Three things offer themselves to be TheScript- considered: First, concerning the Rule of ture the Scripture; Secondly, the proper Expoun- rule of su- ders thereof; and Thirdly, the manner of pernatural Exposition. truths.

Concerning Scripture we believe, That it was impossible for humane reason, without the help of divine Revelation, to find out those supernatural truths which are necessary to Salvation. 2. That to supply this defect of natural reason, God out of

his abundant goodness hath given us the holy Scriptures, which have not their authority from the writing which is humane, but from the Revelation which is divine, from the Holy Ghost. Thirdly, that this being the purpose of the Holy Ghost, it is blasphemy to say he would not, or could not attain unto it. And that therefore the holy Scriptures do comprehend all necessary supernatural truths; So much is confessed by *Bellarmino*, that *All things which are necessary to be believed, and to be done by all Christians, were preached to all by the Apostles, and were all written*. Fourthly, that the Scripture is more properly to be called a Rule of supernatural truths than a Judge, or if it be sometimes called a Judge, it is no otherwise than the Law is called a Judge of civil Controversies between man and man, that is, the rule of judging what is right, and what is wrong. That which sheweth what is strait, sheweth likewise what is crooked.

L. 4. de
verbo Dei,
cap. II.

Who are
the proper
expound-
ers of
Scripture,
and how
far.

Secondly, concerning the proper Expounders of Scripture, we do believe that the Gospel doth not consist in the words, but in the sense, *non in superficie, sed in medulla*; And therefore that though this infallible Rule be given for the common benefit of all, yet every one is not an able or

fit

fit Artist to make application of this Rule, in all particular cases. To preserve the common right, and yet prevent particular abuses, we distinguish Judgement into three kinds.

Judgement of Discretion, Judgement of Direction, and Judgement of Jurisdiction.

As in the former Instance of the Law, (the ignorance whereof excuseth no man) every Subject hath Judgement of Discretion, to apply it particularly to the preservation of himself, his estate and interest; The Advocates, and those who are skilful in the Law, have moreover a Judgement of Direction, to advise others of less knowledge and experience; But those who are Constituted by the Sovereign power, to determine emergent difficulties, and differences, and to distribute and administer Justice to the whole body of a Province or Kingdom, have moreover a Judgement of Jurisdiction, which is not onely discretionary, or directive, but authoritative, to impose an Obligation of obedience unto those who are under their charge. If these last shall transgress the rule of the Law, they are not accountable to their Inferiours, but to him or them that have the Sovereign power of Legislative Judicature; *Ejus est legem interpretari, cujus est condere.*

To

1 Thes. 5.
21.

To apply this to the case in question concerning the exposition of the holy Scripture. Every Christian keeping himself within the bounds of due obedience, and submission to his lawful Superiours, hath a Judgement of *Discretion*; *Prove all things, hold fast that which is good.* He may apply the Rule of holy Scripture for his own private instruction, comfort, edification and direction, and for the framing of his life and belief accordingly. The Pastors of the Church (who are placed over Gods people as watchmen and guides) have more than this, a judgement of *Direction*, to expound and interpret the holy Scriptures to others, and out of them to instruct the ignorant, to reduce them who wander out of the right way, to confute errors, to foretell dangers, and to draw sinners to repentance. The chief Pastors, to whose care the Regiment of the Church is committed in a more special manner, have yet an higher degree of judgement, a Judgement of *Jurisdiction*, to prescribe, to enjoin, to constitute, to reform, to censure, to condemn, to bind, to loose, judicially, authoritatively, in their respective charges. If their Key shall erre, either their Key of Knowledge, or their Key of Jurisdiction, they are accountable to their respective Superiours, and in the last place to

to a general Council, which under Christ upon Earth, is the highest Judge of Controversies. Thus we have seen what is the Rule of Faith, and by whom, and how far respectively this rule is to be applied.

Thirdly, for the manner of expounding holy Scriptures, (for there may be a privacy in this also, and more dangerous than the privacy of the person) many things are necessary to the right interpretation of the Law, to understand the reason of it, the precedents, the terms, the forms, the reports, and an ability to compare Law with Law. He that wants all these Qualifications altogether, is no interpreter of Law. He that wants but some of them, or wants the perfection of them, by how much the greater is his defect, by so much the less valuable is his exposition; And if he shall out of private fancy, or blind presumption, arrogate to himself, without these requisite means, or above his capacity and proportion of Knowledge, a power of expounding Law, he is a mad-man.

The manner of expounding Scripture.

So many things are required to render a man capable to expound the holy Scriptures, some more necessarily, some less, some absolutely, some respectively; As First, to know the right Analogy of Faith, to which all interpretations of Scripture must be of necessity

necessity conformed. Secondly, to know the practice and tradition of the Church, and the received expositions of former Interpreters in the successive ages, which gives a great light to the finding out of the right sense. Thirdly, to be able to compare Texts with Texts, Antecedents with Consequents, without which one can hardly attain to the drift and scope of the Holy Ghost in the obscurer passages. And lastly, it is something to know the Idiotisms of that language wherein the Scriptures were written. He that wants all these requisites, and yet takes upon him out of a phanatique presumption of private illumination to interpret Scripture, is a doting Enthusiast, fitter to be refuted with Scorn than with Arguments. He that presumes above that degree and proportion which he hath in these means, and above the talent which God hath given him, (as he that hath a little Language, yet wants Logick, or having both Language and Logick, knows not, or regards not either the Judgement of former Expositors, or the practice and tradition of the purest Primitive Ages, or the Symbolical Faith of the Catholick Church) *is not a likely workman to build a Temple to the Lord, but ruine and destruction to himself, and his seduced followers.* A new Physician

Physician (we say) requires a new Church-yard; But such bold ignorant Empericks in Theology, are ten times more dangerous to the Soul, than an ungrounded unexperienced Quacksalver to the Body.

This hath alwaies been the doctrine, This is and the practice of our English Church; conformable to the doctrine First, it is so far from admitting Laymen to be Directive Interpreters of holy Scripture and practice of our Church, that it allows not this Liberty to Clergy-men so much as *to gloss upon the Church.* *Text*, untill they be Licenced to become *Can. 1603.* Preachers. Secondly, for Judgement of *Can. 49.* Discretion onely, it gives it not to private See the persons above their Talents, or *beyond their* Preface to *last.* It disallows all phantastical, and Enthusiastical presumption of incompetent the Bishops Bible. and unqualified Expositors. It admits no man into holy Orders, that is, to be capable of being made a Directive Interpreter of Scripture, howsoever otherwise qualified, unless he be able to give a good account of his Faith in the Latin tongue; so *Can. 34.* as to be able to frame all his Expositions according to the Analogy thereof. It forbids the Licenced Preachers to *teach the* *Can. 1571.* *people any doctrine as necessary to be religiously held and believed, which the Catholic* *Concilio- natores.* *Fathers, and old Bishops of the Primitive Church, have not collected out of the Scriptures.*

can. 1637.

can. 53.

Art. 20.

can. 1603.

can. 139.

zures. It ascribes a Judgement of Jurisdiction over Preachers to Bishops, in all manner of Ecclesiastical duties, as appears by the whole body of our Canons. And especially where any difference or publick Opposition hath been between Preachers, about any point or doctrine deduced out of Scripture. It gives a power of determining all emergent Controversies of faith above Bishops to the Church, as to the *witness and keeper of the Sacred Oracles.* And to a *lawful Synod, as the representative Church.*

Now, Sir, be your own Judge, how infinitely you have wronged us, and your self more, suggesting that temerarioussly, and without the Sphere of your knowledge, to his Majestie, for the principal ground of our Reformation, which our souls abhor. Is there no mean between stupidity and madness? Must either all things be lawful for private persons, or nothing? Because we would not have them like *Dauids Horse and Mule, without understanding*, do we therefore put both Swords in their hands, to reform and cut off, to plant and to pluck up, to alter and abolish at their pleasure? We allow them Christian liberty, but would not have them Libertines. Admit some have abused this just liberty,

liberty; may we therefore take it away from others? So we shall leave neither a Sun in Heaven, nor any excellent Creature upon Earth, for all have been abused by some persons, in some kinds, at some times.

We receive not your upstart supposititious traditions, nor unwritten fundamentals: But we admit, genuine, Universal, Apostolical traditions; As the Apostles Creed, the perpetual Virginity of the Mother of God, the Anniversary Festivals of the Church, the Lenton fast. Yet we know that both the duration of it, and the manner of observing it, was very different in the Primitive times. We believe Episcopacy, to an ingenuous person, may be proved out of Scripture without the help of Tradition, but to such as are froward, the perpetual practice and tradition of the Church renders the interpretation of the Text more authentic, and the proof more convincing. What is this to us who admit the practice and tradition of the Church, as an excellent help of Exposition? Use is the best interpreter of Laws, and we are so far from believing that *We cannot admit tradition without allowing the Papacy*, that one of the principal motives why we rejected the Papacy, as it is now established with Universality of Jurisdiction,

The English Church an enemy to upstart, not to Apostolical traditions.

Jurisdiction, by the Institution of Christ, and Superiority above Oecumenical Councils, and Infallibility of Judgement, was the constant tradition of the Primitive Church.

So Sir, you see your demonstration shaken into pieces; You who take upon you to remove whole Churches at your pleasure, have not so much ground left you as to set your Instrument upon. Your two main ground-works being vanished, all your Presbyterian and Independent superstructions do remain like so many Bubbles, or Castles in the Air. It were folly to lay closer siege to them, which the next puff of wind will disperse, *runnt subductis testu Columnis.*

Howsoever, though you have mistaken the grounds of our Reformation, and of your discourse, yet you charge us, that we have renounced the Sacrifice of the Mass, Transubstantiation, the seven Sacraments, Justification by inherent righteousness, Merits, Invocation of Saints, Prayer for the Dead, with Purgatory, and the Authority of the Pope. Are these all the necessary Articles of the new Roman Creed, that we have renounced? Surely no; you deal too favourably with us. We have in like manner renounced your Image-worship,
your

your half Communion, your Prayers in a tongue unknown, &c. It seems you were loth to mention these things.

First, you say we have renounced your Sacrifice of the Mass. If the Sacrifice of the Mass be the same with the Sacrifice of the Cross, we attribute more unto it than your selves; we place our whole hope of Salvation in it. If you understand another Propitiatory Sacrifice, distinct from that (as this of the Mass seems to be, for confessedly the Priest is not the same, the Altar is not the same, the Temple is not the same) If you think of any new meritorious satisfaction to God for the sins of the world, or of any new supplement to the merits of Christs Passion, you must give us leave to renounce your Sacrifice indeed; and to adhere to the

Of the
Sacrifice
of the
Mass.

Apostle; *By one offering he hath perfected for ever them that are sanctified.* Heb. 10. 14

Surely you cannot think that Christ did actually sacrifice himself at his last Supper (for then he had redeemed the world at his last Supper, then his subsequent sacrifice upon the Cross had been superfluous) nor that the Priest now

In the Col-
lects for
these
Feasts.

doth more than Christ did then. We do readily acknowledge an Eucharistical sacrifice of prayers and praises; we profess a commemoration of the sacrifice of the Cross; and in the language of holy Church, things commemorated are related as if they were then acted; *As, Almighty God, who hast given us thy Son [as this day] to be born of a pure Virgin. And, whose praise the younger Innocents have [this day] set forth. And between the Ascension and Pentecost, which hast exalted thy Son Jesus Christ with great Triumph into Heaven, we beseech thee leave us not comfortless, but send unto us thy holy Spirit.* We acknowledge a Representation of that sacrifice to God the Father, we acknowledge an Impetration of the benefit of it, we maintain an Application of its vertue: So here is a commemorative, impetrative, applicative sacrifice. Speak distinctly, and I cannot understand what you can desire more. To make it a suppletory sacrifice, to supply the defects of the onely true sacrifice of the Cross, I hope both you and I abhor.

Of Tran-
substantia-
tion.

The next crime objected by you to us is, that we have renounced Transubstantiation.

stantiation. It is true, we have rejected it deservedly from being an Article of our Creed; you need not wonder at that. But if we had rejected it 400 years sooner, that had been a Miracle. It was not so soon hatched. To find but the word *Transubstantiation* in any old Author, were sufficient to prove him a counterfeit.

Your next Article of the septenary Of 7. Sacraments. number of the Sacraments is not much older. Never so much as mentioned in any Scripture, or Council, or Creed, or Father, or antient Author; first devised by *Peter Lombard*; first decreed by *Eugenius* the fourth; first confirmed in the Provincial Council of *Sens*, and after in the Council of *Trent*. Either the word *Sacrament* is taken largely, and then the washing of the Disciples feet is called a Sacrament; then the onely sprinkling of Ashes on a Christians head is called a Sacrament; then there are God knows how many Sacraments more than seven; Or else it is taken strictly for a visible sign, instituted by Christ, to convey or confirm invisible Grace to all such partakers thereof, as do not set a bar against themselves, according to the Analogy be-

ANNO 1439
1528
1547.

tween the Sign and the thing signified. And in this sense the proper and certain Sacraments of the Christian Church, common to all, or (in the words of our Church) *generally necessary to Salvation*, are but two, Baptism and the Supper of our Lord. More than these St. *Ambrose* writes not of in his *Book de Sacramentis*, because he did not know them. These we admit for genuine, and general Sacraments. Their Sacramental vertue we acknowledge.

The rest we retain more purely than your selves, though not under the Notion of such proper and general Sacraments. As Confirmation, Ordination, Matrimony, Penitence (though we neither approve of your preposterous manner of Absolution before satisfaction, nor of your ordinary Penitentiary tax) and lastly, the Visitation of, and Prayer for the sick, which onely is of perpetual necessity. The *Unction* prescribed by St. *James*, being appropriable to the miraculous gift of healing, or recovering men out of sicknesses, then in use; Whereas your custome is clean contrary, never, or rarely to enoyle any man, untill he be past all hope of

Jam. 5. 14.

of Recovery. The Ordinary and most received custome of preparing sick persons for another world in the Primitive Church, was Prayer and Absolution, or the benefit of the Keys, and the *Viaticum* of the Body and Blood of Christ, which we retain.

Concerning Justification, we believe **Of Justification.** that all good Christians have true inherent Justice, though not perfect, according to a perfection of degrees, as Gold is true Gold, though it be mixed with some dross. We believe that this inherent Justice and Sanctity, doth make them truly just and holy. But if the word *Justification* be taken in *sensu forensi*, for the acquittal of a man from former guilt, to make an offender just in the eye of the Law, as it is opposed to Condemnation, *It is God that justifieth, who is he that condemneth?* Then it is not our inherent righteousness that justifieth us in this sense, but the free Grace of God for the merits of Jesus Christ. **Rom. 8.33.**

Next for Merits, we never doubted **Of Merits.** of the necessity of good Works, without which Faith is but a fiction. We are not so stupid to imagine that Christ

did wash us from our sins, that we might wallow more securely in sin, but that we might serve him in holiness and righteousness all the daies of our life. We never doubted of the reward of good Works; Come ye blessed of my Father, &c. for I was hungry, and ye fed me. Nor whether this reward be due to them in Justice; Henceforth is laid up for me a Crown of righteousness, which the Lord the just Judge shall give me in that day. Faithful promise makes due debt. This was all that the Antient Church did ever understand by the name of Merits. Let Petavius bear witness; *Antiqui Patres omnes, & praeter ceteris Augustinus, cumque iis consentiens Romana & Catholica pietas agnoscit merita eo sensu, nimirum ut neque Dei gratiam ulla antecedant merita, & haec ipsa tum ex gratia, tum ex gratuita Dei pollicitatione tota pendeant.* All the Antient Fathers, especially St. Austin, and the Roman and Catholique faith consenting with them, do acknowledge Merits in this sense, that no Merits go before the grace of God, and that these very Merits do depend wholly on grace, and on the free promise of God.

Tim. 4.8

Disert. Eccl.
cles. lib. 2.
6. 4.

God. Hold you to this , and we shall have no more difference about Merits ; Do you exact more of us , than all the Fathers , or the Roman and Catholique piety doth acknowledge ?

It is an easy thing for a wrangling Sophister to dispute of Merits in the Schools , or for a vain Orator to declaim of Merits out of the Pulpit : but when we come to lye upon our deathbeds , and present our selves at the last hour before the Tribunal of Christ , it is high time both for you and us to renounce our own merits , and to cast our selves naked into the Arms of our Saviour. That any works of ours , who are the best of us but *unprofitable servants* , which properly are not ours , but Gods own gifts ; and if they were ours , are a *just debt* due unto him , setting aside Gods free promise , and gracious acceptation , should condignly by their own intrinsecal value deserve the joys of Heaven , to which they have no more proportion than they have to satisfy for the eternal torments of Hell , This is that which we have renounced , and which we never ought to admit.

Of Invo-
cation of
Saints.

If your Invocation of Saints were not such as it is, to request of them Patronage and Protection, spiritual graces, and Celestial joyes, by their prayers, and by their merits (alas the wisest Virgins have oyl in their Lamps little enough for themselves.) Yet it is not necessary for two Reasons; First, no Saint doth love us so well as Christ. No Saint hath given us such assurance of his love, or done so much for us as Christ. No Saint is so willing, or able to help us as Christ. And secondly, we have no command from God to invoke them.

S. Clara
probl. 37.
ex Horan-
tio.

So much your own Authors do confess, and give this reason for it, *Lest the Gentiles being converted, should believe that they were drawn back again to the worship of the Creature.* But we have another command, *Call upon me in the day of trouble, and I will hear thee.* We have no promise to be heard, when we do invoke them; But we have another promise, *Whatsoever ye shall ask the Father in my name, ye shall receive it.* We have no example in holy Scripture of any that did invoke them, but rather the contrary;

See

See thou do it not; I am thy fellow-
 servant, worship God. We have no
 certainty that they do hear our par-
 ticular prayers, especially mental pray-
 ers, yea a thousand prayers poured
 out at one Instant in several parts of
 the world; We know what your men
 say of the gl'ais of the Trinity, and of
 extraordinary Revelations: But these
 are bold conjectures without any cer-
 tainty, and inconsistent the one with
 the other.

We do sometimes meet in Antient
 Authors, with the Intercession of Saints
 in General, which we also acknow-
 ledge; Or an oblique invocation of
 them (as you term it) that is, a
 prayer directed to God, that he will
 hear the intercession of the Saints for
 us, which we do not condemn; Or
 a wish, or a Rhetorical Apostrophe,
 or perhaps something more in some sin-
 gle Antient Author: But for an Ord-
 inary Invocation in particular necessi-
 ties, and much more for publick
 Invocation in the Liturgies of the
 Church, we meet not with it for the
 first six hundred years, or thereabouts;
 All which time, and afterwards also,
 the

the common principles and tradition of the Church were against it. So far were they from obtruding it as a necessary fundamental Article of Christian Religion,

Of Prayer
for the
Dead, with
Purgatory.

It is a common fault of your writers, alwaies to couple Prayer for the Dead, and Purgatory together, as if the one did necessarily suppose, or imply the other; In whose steps you tread. Prayer for the Dead hath often proceeded upon mistaken grounds, often from true grounds, both inconsistent with your Purgatory. Many have held an Opinion, that though the souls were not extinguished at the time of their separation from the body, yet they did lye in *secret receptacles*, in a profound or dead sleep, untill the Resurrection, doing nothing, suffering nothing in the mean time, but onely the delay of their glory. Others held that all must pass through the fire of Conflagration at the day of judgement. These opinions were inconsistent with your Purgatory, yet all these, upon these very grounds used Prayer for the Dead. Others, called the mercifull Doctors, held, that the very pains of Hell might

might be lessened by the prayer of the living: Such a prayer is that which we meet with in your own Missal, *O King of Glory, deliver the souls of all the faithfull deceased, from the pains of Hell, from the deep Lake, from the mouth of the Lion* (that is, the Devil) *that the bottomless pit of Hell do not swallow them up.* A man may lawfully pray for that which is certain, if it be to come, but one cannot lawfully pray for that which is past. The souls which are in Purgatory (by your learning) are past the fear of Hell. Nor can this petition be any waies so wrested, as to become applicable to the hour of death. This prayer is not for the man, but for the soul separated; nor for the soul of a sick man, or a dying man, but for the souls of men actually deceased. Certainly this prayer must have reference, either to the sleeping of the souls, or to the pains of Hell; To deliverance out of Purgatory it can have no relation. Neither are you able to produce any one prayer publick or private, neither any one indulgence to that purpose, for the delivery of any one soul out of Purgatory, in all the

Tartarus.

the Primitive times, or out of their own antient Missals or Records. Such are the Innovations which you would impose upon us, as Articles of Faith, which the greatest part of the Catholick Church never received untill this day. Moreover, though the sins of the faithfull be privately and particularly remitted at the day of death, yet the publick promulgation of their pardon at the day of judgement is to come. Though their souls be alwaies in an estate of blessedness, yet they want the consummation of this blessedness, extensively at least, untill the body be re-united unto the soul, (and as it is piously and probably believed) intensively also, that the soul hath not yet so full and clear a vision of God, as it shall have hereafter. Then what forbids Christians to pray for this publick acquittal, for this Consummation of blessedness? So we do pray, as often as we say, *thy Kingdome come*, or, *come Lord Jesus, come quickly*. Our Church is yet plainer, *That we with this our Brother, and all other departed in the faith of thy holy name, may have our perfect Consummation* of

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of blessedness in thy everlasting King-
dom. This is far enough from your
more gainfull prayers for the dead, to
deliver them out of Purgatory.

Lastly, concerning the Authority of The Au-
the Pope, It is he himself that hath thority of
renounced his lawfull Patriarchal Au- the Pope.
thority, And if we should offer it him
at this day, he would disdain it. VVe
have onely freed our selves from his
tyrannical usurped Authority. But up-
on what terms, upon what grounds,
how far, and with what intention,
we have separated our selves, or ra-
ther have suffered our selves to be se-
parated from the Church of *Rome*,
you may find if you please in the Trea-
tise of Schism.

I cannot choose but wonder to see
you cite *St. Cyprian* against us in this
case, who separated himself from you,
as well as we, in the daies of a
much better Bishop than we, and
upon much weaker grounds than we,
and published his dissent to the world
in two African Councils; He li-
ked not the swelling Title of Bi-
shop of Bishops, nor that one Bishop
should tyrannically terrifie another
into

P. 27. .

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into obedience ; No more do we. He gave a primacy , or principality of order to the Chair of St. *Peter* , as *Principium unitatis* ; so do we : But he believed that every Bishop had an equal share of Episcopal power ; so do we. He provided apart , as he thought fit in a Provincial Council for his own safety , and the safety of his Flock ; so did we. He writ to your great Bishop as to his Brother and Collegue , and dared to reprehend him for receiving but a Letter from such as had been censured by the African Bishops. In Saint *Cyprians* sense , you are the Beam that have separated you selves from the body of the Sun ; you are the Bough that is lopped from the Tree ; you are the stream which is divided from the Fountain. It is you , principally you , that have divided the unity of the Church.

**Whether
humane
Laws bind
the Con-
science.**

You collect as a Corollary from our supposed principal of the right and sufficiency of private judgement , enlightened by the Spirit , that no humane Authority can bind the Conscience of another , or prescribe any thing unto it. I have formerly shewed you your
gross

gross mistake in the premises, Now if you please hear our sense of the Conclusion. Humane Lawes cannot be properly said to bind the Conscience, by the sole authority of the Law-giver; But partly by the equity of the Law, every one being obliged to advance that which conduceth to a publick good, *than shalt love thy neighbour as thy self*; And especially by Divine Authority, which commands *every soul to be subject to the higher powers, for conscience sake*; not prudentially only. The question is soon decided, just Lawes of lawfull Superiours, either Civil, or Ecclesiastical, have authority to bind the Conscience in themselves, but not from themselves.

How shall we believe that *it is not you but God that represents these things to his Majestie, that addresseth them to him by your mouth, that calleth him, that stretcheth out his hand to him, that hath set these things before his eyes, in Characters not to be defaced?* What? That his Majestie should turn Roman Catholick? Are they like *Belshazars Characters*, and are you the *only Daniel* that can read them?

we

P. 34. 69.
The Author a little Enthusiastical.

we do not see a *Cloven Tongue* upon your head, nor a *Dove* seeming to whisper in your ear. Be not too confident, lest some take it to be a little taint of Anabaptism; perhaps you have had as strange phantasies as this heretofore, whilst you were of a contrary party.

Be it what it will be, you cannot offer it to his Majestie with more confidence, or pretend more intimacy with God, or to be more familiarly acquainted with his Cabinet Counsaile, than a Scotch Presbyter; And yet your self would not value all his confidence at a Button. Wise men are not easily gained by empty shews or pretences, that signifie nothing but the pretenders vanity, nor by Enthusiastical interpretation of occurrences. It is onely the weight of reason that depresseth the scale of their judgement, and maketh them to yield and submit unto it.

Howsoever it be God or you that represent these things to his Majestie, you tell us, that *the end is to reduce him from those errors which he sucked in with his milk, which in the*
daies

dayes of Peace, and abundance, it had been difficult for him to discover, But now his Eyes and his eares do see and hear those Truths which make it evident to him, that God hath condemned them to reduce him to the Communion of the Church; wherein you promise him all manner of blessings. Who told you of his Majesties new illumination? or what have you seen to believe any such thing? when you dare avouch such gross untruths of himself, to himself, how should he credit your private presumptions, which you tell him as a new Mercury dropped down from Heaven.

You tell us that it is necessary for every one to adhere to the true Church, which is the keeper of saving truth. That is true, but nothing to his Majesty who hath more right already in the Catholick Church than your self. You tell us moreover that this Church is the Roman Church. That is not true; but suppose it were most true, as it is most false, what should a man be beter or more neerer to the knowledge of the Truth, and consequently to his salyation, for his submission to the Roman Church; As long as you cannot agree among your selves either what this Ro-

The Romanists require submission to their Church as necessary to salyation.

Yet cannot agree among themselves what this Roman Church is

man Church is, or what this infallible Judge is? One saith it is the Pope alone; Another saith no, but the Pope with his Conclave of Cardinals; A third will go no less than the Pope and a Provincial Council; A fourth will not be contented without the Pope and a General Council; A Fifth is for a general Council alone, either with or without the Pope; A Sixth party (and they are of no small esteeme amongst you here at this present) is for the Essential Church, that is, the Company of all faithfull people, Whose reception (say they) makes the true ratification of the Acts of its representative Body. It were as good to have no infallible Judge, as not to know or agree who it is. Be not so censorious in condemning others, for not submitting to your Roman Church or infallible Judge, nor so positive to make this submission so absolutely necessary to salvation, untill you agree better what this Judge or Church is. It is five to one against you, that you your self mis the right Judge.

The
English
Church
not peri-
shed.

Whatsoever becom of your Church,
you say *Ours is perished by the proper
Axioms of our own Reformation, and
hath*

hath no more any Subsistence in the world; nor pretence to the Privilege of a Church. This is hard. He perisheth twice that perisheth by his own weapons. Even so *Iosephs* brethren told *Ioseph* himself, with Consciences guilty enough, *one is not.* This Gen. 42. is that which the Court of *Rome* would 13. be content to purchase at any rate. This hath been the end of all their Negotiations and Instructions, by all means to support the Presbyterian Faction in *England* against Episcopacy; Not that they loved them more than us, but that they feared us more than them.

There was an *Israelitish Church*, when *Elias* did not see it; but he must be as blind as *Bartimans*, that cannot see the *English Church*. Wheresoever there is a lawfull *English Pastor*, and an *English Flock*, and a subordination of this Flock to that Pastor, there is a Branch of the true *English Protestant Church*. Do you make no difference between a Church persecuted, and a Church extinguished? Have patience and expect the Catastrophe. It may be all this while the *Carpenters Son* is making a Coffin for *Julian*. If it please God, we may yet see the Church of

M 2

England

England which is now frying in the fire, come out like Gold out of the Furnace more pure, and more full of luster. If not, his Will be done. *Just art thou O Lord, and Righteous are all thy judgements.* The Primitive Church was as glorious in the sight of God when they served him in Holes and Corners, in *Cryptis, Sacellis, Conventiculis, Ecclesiis*, as when his worship was more splendidly performed in *Basilicis* and *Cyriacis*, in goodly Churches and magnificent Cathedralls.

P. 42.

The Authors vain
Dreams.

Your Design stops not at the King of Great Britain, but extends it self to all his subjects, yea to all Protestants whatsoever. I wonder why you stay there, and would not adde all the Eastern Churches, and the great Turk himself, since you might have done it with another penfull of Ink? and with as much pretence of Reason, to secure himself from the joint Forces of Christendom thus united by your means. A strong Phantasie will discover Armies, and Navies in the Clouds, men and Horses, and Chariots in the fire, and hear Articulate Dictates from the Bells. This is is not to write wakeing, but dreaming. Yet

Yet you make it an easy worke; to effect which, there needs no Disputation, but only to behold the Hereticall Genius of our Reformation, which is sufficiently condemned by it self, if men P. 43. 44 will onely take the pains to compare the Fundamentall Principles thereof with the Consequences. Great Houses and Forts are builded at an easy charge in Paper. When you have consulted with your Architects, and Enginiers, you will find it to be a work of more difficulty. And your Adversaries Resolution may teach you, to your cost, what it is to promise to your self such an easy Conquest before the Fight, and let you see that those golden Mountains which you phantasied have no substance but in your Brain, and send you home to seek that self Conviction there, which you sought to fasten upon others. When you are able to prove your Universal Monarchy, your new Cannon of Faith, your new Treasury of the Church, your new Roman Purgatory, whereof the Pope keeps the Keyes, your Image worship, your Common-Praiers in a tongue unknown, your deteining of the

Cup from the Laity in the publike Administration of the Sacrament, and the rest of your new Creed, out of the four first General Councils, or the Universal Tradition of the Church in those daies, either as principles or Fundamental Truths, (which you affirm) or so much as ordinary points of Faith, (which we deny) we will yield ourselves to be guilty both of Contradiction and Schism. Untill you are able to make these Innovations good, it were best for you to be silent, and leave your vaporing. Desperate undertakings do easily forfeit a mans Reputation.

P. 47. &c.
His vainer
Proposition
of a
consequence.

Now are we come to the most specious piece of your whole Epistle, that is, the *Motion or proposition of a Conference, by Authority of the King of France, at the instance of the King of great Britain, before the Arch-Bishop of Paris, and his Coadjutor. between some of your Roman Catholike Doctors, and the Ministers of the Reformed Church at Paris, whom you do deservedly commend for their sufficiency and Zeal.* You further suppose that the *Ministers of the Reformed Church*

Church will accept of such a Disputation, or by their Tergiversation betray the weakness of their Cause; And you conclude confidently beyond supposition, that they will be confuted and convicted, and that their conversion or conviction will afford sufficient ground to the King of Great Britain, to embrace the Communion of the Roman Catholike Church; And that his conversion will reduce all conscientious Protestants to Unity and due obedience.

I will contract your larger Palm to a Fist. If the King of Great Britain desire a solemn Conference, the King of France will enjoin it; If he enjoin it, the Ministers will accept it; If they do accept, they are sure to be convicted; If they be convicted, the King of Great Britain will change his Religion; If he change his Religion, all conscientious Protestants will be reduced; And all this may be done, not by the old way of Disputing, No, take heed of that, the burnt Child dreads the fire; But by a proper new way of refuting old Protestant Prin-

ciples by new Independent Practises. Why was this Remedy found out no sooner? This might have eased the Cardinals in their Consultations about propagating the Faith; This might have saved Cardinal *Allen* all his Machiavillian Instructions to his English Emissaries; This may in a short time turne the Inquisitors out of their employment for want of an Object, and not leave such a thing as Hereticall pravity in the World. How must men praise your Fortune, and applaud your Invention? But stay, the second thoughts are wiser; What if this Chain supposed to be of Adamant, should prove a rope of Sand? And so it is; I have seen a *Sorites* disgraced, and hissed out of the Schools, for drawing but one lame leg after it, this is foundred of all four, from the begining to the end there is nothing in it but future Contingents, which are known only to God, not one Grain of necessary Truth.

The King
of England
desires no
such Con-
ference.

First Sir, be not angry if a man take away the subject of your whole discourse; It is but your officiousness,
the

the King desires no such Conference. Let them desire Conferences who waver in their Faith. All these blustering Stormes have radicated him deeper in his Religion. And chiefly that which you make the chiefeft motive to his Apostating, the Martirdom of his Royall Father, and an hereditary love to that Church which he hath justified with his Blood.

Secondly, if his Majesty should incline to such a Conference, do you think he would desert the English Clergy, who have forsaken their Country, their Friends, their Estates, out of their Conscience, out of their duty to God and their Sovereign; who understand the constitution of the English Church much better than your self, or any Forrainers how sufficient soever, and cast himself wholly upon Strangers, whose Reformation (you say) is different from that of England, in the points of Episcopacy, Liturgy, and the Ceremonies of the Church? Say, what was the Reason of this gross Omission? were you afraid of that Image of the Church (as you call it in a sleighting

If he should he had neither Reason nor need to desert his English Clergy.

ting manner) which they retained ? Or did you not think any of the English Nation worthy to bear your Books at a Conference ? It hath been otherwise heretofore, and you will find it otherwise now, when you come to prove it. I know not whether *England* hath been more fortunate or unfortunate since the Reformation, in breeding as many able Polemique Writers on both sides, as any Nation in *Europe* ; Stapleton, Harding, Parsons, Sanders, Reynolds, Bishop &c. for the Roman Church. Jewell, Andrews, Abbot, Lawd, White, Field, Montague, Reynolds, Whitaker &c. for the English Church ; (I forbear to name those that are living) and many more who come not short of these, if they had pleased to communicate their Talents to the World. This is such a contumely that reflects upon the Nation, and you must be contented to be told of it.

Such a
Confe-
rence not
fit to be
granted by
the King
of France.

Thirdly, how are you sure that the King of *France* and his Counsell would give way to such a publike Conference ? Private Insinuations use to prevail much when a man may *Lavere & tack*

to and again to compass his Ends. Authority or the Sword may put an end to Controversies: But publike Conferences for the most part do but start new Questions, and revive old forgotten Animosities. What were the *Donatists* the better for the *Collation at Carthage*? The Mind of a man is generous, and where it looks for Opposition, it fortifies it self against it. *Urban* the Eighth was the wisest Pope you have had of late, who by his Moderation and Curtesie cooled much of that Heat, which the violence of his Predecessors had raised against the Court of Rome. The mild beames of the Sun were more prevalent, than the blustering Blasts of the North Wind. Multiplying of Words more commonly engenders strife, than peace.

Fourthly, upon what Grounds are you so confident, that the Ministers of the Reformed Church would admit of such a publike Disputation upon those terms which you propose? That is, to accept of the Arch-Bishop of *Paris* and his Coadjutor, two persons interessed, for competent Judges. I am as confident

Nor to be accepted by the Ministers of the Reformed Church.

of

of the contrary, that they would rather chuse to suffer, than wrong their Cause so much; *Frustra fit per plura quod fieri potest per pauciora.* It were a readier way for them, and but the same in effect to subscribe to a blank paper, and to submit without Disputation.

Nor could any such Success be expected from it.

Fifthly, suppose (all this notwithstanding) such a Conference should hold, what reason have you to promise to your self such success as to obtain so easy a Victory? You have had Conferences and Conferences again at *Poissy*, and other places, and gained by them just as much as you might put in your eye and see never the worse. When Conferences are onely made use of as Pageants, to grace the Introduction of some new Proselite, and to preserve his Reputation from the aspersions of Desultorious Levity, they seem much more efficacious than they are. As they know well enough who are privie to what is acted in the withdrawing Room. The time was when you have been as confident in a contrary Opinion, that such a Free Conference

ence would have sealed the Walls of Rome, and levelled the Popes Triple Crown.

Sixthly, whether the Ministers should accept of such a partial unequal Conference or not, or whatsoever should be the success thereof, you trespass too boldly upon his Majesties patience, to dictate to him so pragmatically, so Magisterially, what he should do, or would do, in such a case, which is never like to be. Doth his Fathers constancy enourage you to believe, that he is a *Reed shaken with the Wind*; *Qui parva considerat, facile pronunciat*, He that weighs no more Circumstances or Occurrances than serve for the advancement of his Design, pronounceth sentence easily, but temerariouly, and for the most part unsoundly. When such a thing as you dream of should happen, it were good manners in you to leave his Majesty to his Christian Liberty. But to trouble your self and others about the Moons shining in the water, so unseasonably, so impertinently, or with what will come to pass when the sky falls, is unbeseeming the

The Authors impertinence and sauciness with the King.

His Pen
over-runs
his Wit.

the Counsellor of a King.
 Lastly, consider how your Pen doth
 over-run your Reason, and over-reach
 all grounds of probability, to ascribe
 unto his Majesties change such an infal-
 lible Influence upon all Protestants, as
 to reduce them to the Roman Commu-
 nion, not onely his own subjects, but
 Foreiners. His blessed Fathers exam-
 ple had not so much influence upon the
 Scots his Native Subjects. He was no
 Changling indeed, neither to the right
 hand nor to the left. *Henry* the Fourth,
 his Grandfather, did turn indeed to the
 Roman Church. Had his change any such
 influence upon the Protestant party in
France? I know no followers such a
 change would gain him, but I foresee
 cleerly how many Hearts it would lose
 him. Certainly Sir, if you would do a
 meritorious piece of service to his grea-
 test Adversaries, you could not fix up-
 on any thing that would content them
 more highly, than to see you successfull
 in this undertaking. I have done with
 your Proposition. He that compares
 it and your Demonstration together,
 will easily judge them to be twins, at the
 first sight. As

As a Motive to his Majesties Conversion, you present him with a Treatise of Transubstantiation, and desire that it may appeare unto the World under his Royal name,

I meddle not with your Treatise, some of your learned Adversaries friends will give you your hands full enough. But how can h s Majesty protect or patronise a Treatise against his judgement against his Conscience, so contrary to the doctrine of the Church of England, not onely since the Reformation, but before? About the year seven hundred, The Body of Christ wherein he suffered, and his Body Consecrated in the Host, differ much. The Body wherein he suffered was born of the Virgin, consisting of flesh and bones, and humane members; his Spiritual body, which we call the Host, consists of many Grains, without blood, bones, or human Members, wherefore nothing is to be understood there Corporally, but all Spiritually. Transubstantiation was neither held for an Article of Faith, nor a point of Faith in those daies.

His improper choice of a Patron for his Treatise.

Serm. Saxa on in festo Paschat.

You charge the Protestants in divers

P. 62. vers places, *That they have neither Church nor Faith, but have lost both.*

P. 222. And at the later end of your Treatise you undertake to demonstrate it: But your Demonstration is a meer Paralogism. You multiply your Terms, you

**His un-
skilfulness,
or his un-
fortunate-
ness in his
Demon-
strations.**

confound your terms, you chang and alter your Terms, contrary to the rules of right arguing, and vainly beat the air, concluding nothing which you ought to prove, nothing which your Adversary will deny. You would prove that Protestants have no Church. That you never attempt; But you do attempt to prove (how pittifull God knowes) that they are not the onely Church, that is, *the one, Holy Catholique Church.* This they did never affirm, they did never think. It sufficeth them to be a part of that Universall Church; more pure, more Orthodox, more Catholique than the Roman, alwaies professing Christ visibly, never lurking invisibly in another Communion, which is another of your mistakes. I should advise you to promise us no more *evident Demonstrations*; either your skill, or your luck is so extremly bad.

In

In the second place you affirm that *Faith is founded upon divine Authority, and Revelation, and deposited with the Church.* All that is true; But that which you add, that *it is founded in the Authority of Christ speaking by the mouth of his Church;* By this Church understanding the Church of this Age, and (which is yet worse) the Church of one place, and (which is worst of all) the Bishop of that one Church, is most false.

And so is that which you add, that *the faith of Protestants is founded upon their own reasonings, which makes so many differences among them.* Reason must be subservient in the application of the Rule of Faith; It cannot be the foundation of Faith. Bad reasoning may bring forth differences and errors about Faith, both with you and us, but the abuse of Reason doth not take away the use of Reason. We have this Advantage of you, that if any one of us do build an erroneous Opinion upon the holy Scripture, yet because our adherence to the Scripture is firmer and nearer than our adherence to our particular

The great advantage of the Protestant above the Roman Catholic in the choice of his foundation.

cular error, that full, and free, and universal assent which we give to holy Scripture, and to all things therein contained, is an implicate Condemnation and retraction of our particular error, which we hold unwittingly, and unwillingly against Scripture. But your foundation of Faith being composed of uncertainties, whether this man be Pope or not, whether this Pope be Judge or not, whether this Judge be infallible or not, and if infallible, wherein, and how far; the faith which is builded thereupon cannot but be fallible and uncertain. The stricter the adherence is to a false, uncertain, or fallible rule, the more dangerous is the error. So our right foundation purgeth away our error in superstruction; And your wrong foundation lessens the value of your truths, and doubles the guilt of your errors.

I will (by your leave) requite your demonstration, and turn the mouths of your own Canons against your self.

That Church which hath changed the Apostolical Creed, the Apostolical

lical Succession, the Apostolical Regiment, and the Apostolical Communion, is no Apostolical, Orthodox, or Catholick Church.

But the Church of *Rome* hath changed the Apostolical Creed, the Apostolical Succession, the Apostolical Regiment, and the Apostolical Communion.

Therefore the Church of *Rome* is no Apostolical Orthodox, or Catholick Church.

They have changed the Apostolical Creed, by making a new Creed, wherein are many things inserted, that hold no Analogie with the old Apostles Creed; The Apostolical Succession, by ingrossing the whole succession to *Rome*, and making all other Bishops to be but the Popes Vicars, and Substitutes, as to their Jurisdiction; The Apostolical Regiment by erecting a visible and Universal Monarchy in the Church; And lastly the Apostolical Communion, by excommunicating three parts of the holy Catholick Apostolick Church.

Again, That Church which resolves its Faith not into divine Revelation and Authority, but into Humane infallibility,

bility, or the Infallibilitie of the present Church, without knowing, or according, what that present Church is, whether the Virtual, or the representative, or the essential Church, or a body compounded of some of these, hath no true faith.

But the Church of *Rome* resolves its Faith, not into divine Revelation and Authority, but into the Infallibility of the present Church, not knowing, or not according, what that present Church is, whether the Virtual Church (that is the Pope,) or the Representative Church (that is a general Council) or the Essential Church, (that is the Church of Believers diffused over the world,) or a body compounded of some of these, (that is the Pope, and a General or Provincial Council.)

Therefore the Church of *Rome* hath not true faith. The greater number of your Writers is for the Pope, that this infallibility is fixed to his Chair. But of all other Judgements, that is most fallible and uncertain; for if Simony make a Nullity in a Papal Election, we have great reason to doubt, that
that

that Chair hath not been filled by a right Pope these last hundred years. These are no other but your own *Mediums* ; Such luck you have with your *irrefragable demonstrations*.

In case his Majesty will turn Roman Catholick you promise him restitution to his Kingdoms.

P. 68.
His Majesty's Apostacy is not the way to his restitution.

Great undertakers are seldom good performers ; when you are making your Profelytes , you promise them golden Mountains, but when the work is done, you deal with them , as he did with his Saint, who promised a Candle as big as his Mast, and offered one no bigger than his finger. Do you however think it reason, that any man should change his Religion for temporal respects , though it were for a Kingdom ? *Jeroboam* did so, you may remember what was the success of it.

You propose this as *the readiest means to restore him*. Others who penetrate deeper into the true state of his affairs, look upon it as the readiest way to ruin his hopes, by the alienation of his friends , by the confirmation of his foes, and in some sort the justifi-

cation of their former feigned fears. Do you think all Roman Catholick Princes desire this change as earnestly as your self? Give them leave first to consult with their particular Interests.

A common Interest prevails more with Confederates than a common faith. The Sword distinguisheth not between Protestants and Papists.

But what is the ground of this your great Confidence? no less than Scripture. *Seek ye first the kingdom of God, and the righteousness of it, and all other things shall be added unto you.* You say the word of God deceives no man. True, but you may deceive your self out of the word of God. The Conclusion alwaies follows the weaker part, such as this, are commonly your mistaken grounds, when they come to be examined. The text saith, *Seek the kingdom of God,* You would have his Majesty desert the kingdom of God; The promise is of all things necessary or convenient, you will be your own Carver, and oblige God Almighty to Kingdoms and particular conditions. The promise is made (as all temporal promises

mises are,) with an implicate exception of the Cross, unless God see it to be otherwise more expedient for us; He that denies us gold, and gives us patience and other graces *more precious than Gold*, that denies a temporal Kingdom to give an eternal, doth not wrong us. This was out of your head. 1 Pet. 1. 7.

That the Scots had an antient Obligation to fidelity towards his Majesty, and that Royal Family than the English, is a truth not to be doubted or disputed of, I think I may safely adde, than any Nation in *Europe*, or in the known world to their Prince, his Majesty being the hundred and tenth Monarch of that line, that hath swayed the Scepter of that Kingdom successively. The more the pitty that a few treacherous *Shebas*, and a pack of bawling seditious Orators, under the vizard and shadow of pure Religion, to the extreme scandal of all honest professors, should be able to overturn such an antient fabrick, and radicated succession of Kingly Government. P. 70. The obligation of the Scots to his Majesty the greatest of any Subjects in the known world.

But take heed Sir, how you beleieve that any ingagement of the Presbyter-Their Treachery.
rian

The loyal
Scots ex-
cepted.

rian faction in *Scotland*, proceeded either from conscience, or gratitude, or fidelity, or aimed at the resetting of his Majesty upon his throne. No, no, their hearts were double, their treaties on their parts were meer treacheries from the beginning. I mean not any of those many loyal patriots, that never bowed their knees to *Baal-berith the God of the Covenant*, in that Nation; Nor yet any of those ferocious converts, that no sooner discovered the *leger de main* of a company of *canting impostors*, but they sought to stop the stream of Schism and sedition, with the hazard of their own lives and estates; Nor even those whose eyes were longer held with the Spirit of slumber, by some stronger spells of disciplinarian charmers, but did yet later open their eyes, and come in to do their duties, at the sixth or ninth hour. All these are expunged by me out of this black Roll. Let their posterities enjoy the fruit of their respective loyalties, And let their memories be daily more and more blessed. But I mean the obstinate Ring-leaders, and

and Standard-bearers of the Presby-
 terian *Covenant* of both robes, and the
 fetters up of that mishapen *Idol*. It is
 from these I say, that no help or hope
 could in reason be expected. They
 who sold the Father, and such a Fa-
 ther, were not likely to proove loyal
 to the Son; They who hanged up one
 of the most antient Gentlemen in Eu-
 rope, the gallant *Marquess of Montrose*,
 being then their lawful Vice-roy, like a
 dog in such base and barbarous man-
 ner, together with his *Majesties Com-*
mission, to the publike dishonour of
 their King, in the chief *City* of that
 Kingdom, in a time of *Treaty*; They
 who purged the Army, over and over,
 as loth on their parts willingly to
 leave one dram of honesty, or loyal-
 ty in it, who would not admit their
 fellow subjects of much more merit
 and courage than themselves to assist
 them; They who would not permit
 his Majesty to continue among the
 Souldiery, lest he should grow too
 popular; They who after they had pro-
 claimed to the world his Title and right
 to that Crown, yet sought to have him
 excluded

The dis-
 loyal
 Scots de-
 ciphered.

excluded from the benefit of it, and from the execution of his Kingly Office, until he should *abjure his Religion, cast dirt upon his Parents, alienate his loyal subjects, and ratifie the usurpations of his Rebels*; These, (these I say,) were most unlikely persons to be his restorers. Was it ever heard before, that subjects acknowledged a Sovereign, and yet endeavoured to exclude him from his rights, until he had granted whatsoever seemed good in their eyes? Others may be more severe in their judgements, but I for my part could be well contented, that God would give them the Honour to be the repayers of the breach, who have been the makers of the breach; to be the restorers of Monarchy, who have been the ruiners of Monarchy; to be the re-establishers of peace, who have been the chiefest *Catalines* and promoters of VVar. But that can never be whilst they justify their former rebellious practices; and after they have eaten and devoured, *wipe their mouths, and say what have we done?* until they acknowledge their former errors;

Repent-

No hope
from that
party un-
til they
repent.

Repentance onely is able to knit the broken bone; why should they be more afraid to confess their faults, and shame the Devil, than to commit them?

Yet I cannot say with you that *this hath robbed his Majesty of all hopes and means of recovery*. VVe may not limit God to any time, who commonly with-holds his help until the Bricks be doubled, until the edge of the razor doth touch the very throats of his servant, that the glory of the work may wholly redound to himself. VVe may not limit God to those means which seem most probable in our eyes. So long as *Joseph* trusted to his friend in *Court*, God did forget him; when *Pharaohs Butler* had quite forgotten *Joseph*, then God remembered him. God hath nobler wayes of restitution than by Battails, and bloodshed, that is, by changing the hearts of his creatures at his pleasure, and turning *Esaus* vowed revenge into love and kindness.

I confess, *his Majesties resolution was great*, so was his prudence; His Majesty that

P.73.

God must not be limited to time or means of deliverance.

P.74.75.

ties escape out
of England
almost miraculous,

that neither fear (*which useth to betray the succours of the soul,*) nor any indiscreet Action, or word, or gesture, in so long a time should either discover him, or render him suspected. VVhen I consider that the Heir of a Crown, in the midst of that Kingdom where he had his breeding, whom all mens eyes had used to Court as the rising Sun, of no common features or physiognomy, at such time when he was not onely believed, but known to be among them, when every Corner of the Kingdom was full of Spys to search him, and every Port and Inne full of Officers to apprehend him, I say that he should travail at such a time, so long, so far, so freely, in the sight of the Sun, exposed to the view of all persons, without either discovery, or suspicion, seems little less than a miracle. That God had smitten the eyes of those who met him with blindness, as the eyes of the *Sodomites*, that they could not find *Lots* door, or the *Syrian* Souldiers, that were sent to apprehend *Elisha*. This strange escape, and that former out
of

of *Scotland*, where his condition was not much better, nor his person much safer, do seem strangely to presage, that God hath yet some great work to be done by him in his own due time.

And seems to presage that God hath something to do with him.

You attribute this rare deliverance, and the hopes of his conversion, in part to the prayers and tears of his Mother; prayers and tears were the only proper Arms of the old Primitive Christians; more particularly they are the best and most agreeable defence of that sex; but especially the prayers and tears of a Mother, for the Son of her desires, are most powerful. As it was said of the prayers and tears of *Monica*, for St. *Austine* her Son; *fieri non potuit ut filius istarum lacrymarum periret*, It could not be that a Son should perish for whom so many tears were shed. God sees her tears, and hears her prayers, and will grant her request, if not according to her will and desire, (we often ask those things which being granted would prove prejudicial to our selves and our friends) yet *ad utilitatem*, to his Majesties greater advan-

P. 76.

Prayers and tears the proper Aims of women;

Especially of Mothers;

tage,

Yet not so
powerful
as his Fa-
thers in-
tercession
now in
Heaven.

P. 77.

The Au-
thors in-
stance of
Henry the
great not
pertinent.

Plutarch.

P. 77. 78.

The just
commen-
dation of
K. Charles.

tage, which is much better : She wi-
sheth him a good Catholick, and God
will preserve him a good Catholick as
he is. We do not doubt but the pray-
ers of his Father (*who now follows the
Lamb in his whites*) for his perse-
verance, will be more effectual with
God, than the prayers of his Mother
for his change.

Your instance of his *Majesties Grand-
father*, your grand King *Henry* the fourth
is not so apposite, or fit for your
purpose. He gained his Crown by tur-
ning himself towards his people, you
would periwade his Majesty to turn
from his people, and to cast away
his possibilities of restitution, that is,
*to cut off a natural leg, and take one of
wood.*

To the tears of his Mother you adde
the blood of his Father, whom you just-
ly stile happy, and say most truly of
him, that *he preferred the Catholick
Faith before his Crown, his liberty,
his life, and whatsoever was most dear
unto him.* This faith was formerly roo-
ted in his heart by God, not secretly
*and invisibly in the last moments of
his*

his life to unite him to the Roman Catholick Church, but openly during his whole Reign, all which time he lived in the bosom of the true Catholick Church. Yet you are so extremely partial to your self that you affirm that he *died invisibly* a Member of your Roman Catholick Church, as it is by you contre-distinguished to the rest of the Christian world. An old pious fraud, or artifice of yours, learned from *Machiavel*, to gain credit to your Religion by all means, either true or false; but contrary to his own profession at his death, contrary to the expreis knowledge of all that were present at his murther. Upon a vain presumption, that, *Talem nisi vestra Ecclesia nulla pareret filium*. And because you are not able to produce one living witness, you cite St. *Austine* to no purpose to prove that the elect before they are converted, do belong invisibly to the Church; Yea and before they were born also. But St. *Austine* neither said nor thought, that after they are converted they make no visible profession, or profess the contrary

It is gross
impe-
dence to
feign that
he dyed a
Roman
Catholick.

The
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not

The Authors confession confutes his demonstration, that Protestants have no faith,

contrary to that which they beleeve. Seek not thus to adorn your particular Church, not with *borrowed* but with *stollen Saints*, VVhom all the world know to have been none of yours. VVhat Faith he professed living, he confirmed dying; In the Communion of the Church of *England* he lived, and in that Communion at his death he commended his soul into the hands of God his Saviour. That which you have confessed here concerning King *Charls*, will spoil your former demonstration, *that the Protestants have neither Church nor Faith.*

But you confess no more in particular here, than I have heard some of your famous Roman Doctors in this City acknowledge to be true in general; And no more than that which the Bishop of *Chalcedon* (a man that cannot be suspected of partiality on our side,) hath affirmed and published in two of his Books to the world in Print; That *Protestantibus credentibus*, &c. persons living in the Communion of the Protestant Church, if they endeavour to learn the truth, and are not able to attain

attain unto it, but hold it implicitly in the preparation of their minds, and are ready to receive it when God shall be pleased to reveal it (which all good Protestants and all good Christians are) they neither want Church, nor Faith, nor Salvation. Mark these words well. They have neither Church, nor Faith, say you; If they be thus qualified (as they all are) they want neither Church, nor Faith, nor Salvation, saith he.

Lastly, Sir, to let us see, that your intelligence is as good in Heaven as it is upon Earth, and that you know both who are there, and what they do, you tell us, That the Crown and Conquest, which his late Majestie gained by his sufferings, was procured by the intercession of his Grandmother Queen Mary. We should be the apter to believe this; if you were able to make it appear, that all the Saints in Heaven do know all the particular necessities of all their posterity upon Earth. St. Austin makes the matter much more doubtfull than you, that's the least of his Assertion, or rather to be plainly false; *fat-* *Aug. de ci-*
tendum est nescire quidem mortuos quid *ra pro mor-*
hic *tuos, c. 13.*

No faith
sufficient
armour
against
bloody
attempts.

hic agatur. But with presumptions you did begin your Dedication, and with presumptions you end it. In the mean time, till you can make that appear, we observe, that neither Queen *Maries* constancy in the Roman Catholick Faith, nor *Henry* the Fourths change to the Roman Catholick Faith, could save them from a bloody end. Then by what warrant do you impute King *Charles* his sufferings to his error in Religion? Be your own Judge.

The Au-
thor much
fall'n from
his former
charity in
seeking
the reuni-
on of
Christen-
dome.

Hec quanta de spe decidimus! Alas! from what hopes are we fall'n! Pardon our error, that we have mistaken you so long. You have heretofore pretended your self to be a moderate person, and one that seriously endeavour'd the reuniting of Christendome by a fair Accommodation. The widest wounds are closed up in time, and strange Plants by Inoculation are incorporated together and made one; And is there no way to close up the wounds of the Church, and to unite the disagreeing members of the same mystical body? Why were *Caleb* and *Joshua* onely admitted into the Land of promise, whilst the

the carcases of the rest perished in the Wilderness, but onely because they had been Peace-makers in a time of Schism? VVell fare our learned and ingenuous Country-man St. Clara, who is altogether as perspicacious as your self, but much more charitable. You tell us to our grief, that *there is no accommodation to be expected; that Cardinal Richelieu was too good a Christian, and too good a Catholique, to have any such thought; that the one Religion is true, the other false, and that there is no society between light and darkness.* This is plain dealing, to tell us what we must trust to. No Peace is to be expected from you, unless we will come unto you upon our knees, with the words of the *Prodigal Child* in our mouths, *Father forgive us, we have sinned against Heaven, and against thee.* Is not this rare Courtesie? If we will submit to your will in all things, you will have no longer difference with us. So we might come to shake a worse Church by the hand, than that which we were separated from.

If you could be contented to wave

The way
to a gene-
ral Ac-
commoda-
tion.

your last four hundred years determina-
tions, or if you liked them for your
selves, yet not to obtrude them upon
other Churches; If you could rest sa-
tisfied with your old *Patriarchal power*,
and your *Principium unitatis*, or *Pri-
macy of Order*, much good might be
expected from free Councils, and Con-
ferences from moderate persons; And
we might yet live in Hope to see an
Union, if not in all Opinions, yet in
Charity, and all necessary points of
saying truth, between all Christians;
to see the *Eastern* and *Western* Chur-
ches joyn hand in hand, and sing,
*Ecce quàm bonum & quam jucundum
est habitare fratres in unum*; Behold
how good and pleasant a thing it is for
brethren to dwell together in unity. But
whilst you impose upon us daily new
Articles of Faith, and urge rigidly,
what you have unadvisedly determined,
we dare not sacrifice Truth to Peace,
nor be separated from the Gospel, to
be joyned to the Roman Church; Yet
in the point of our separation, and in
all things which concern either doctrine
or discipline, we profess all due obedi-
ence

ence and submission to the judgement and definitions of the truly Catholique Church ; Lamenting with all our hearts the present condition of Christendome , which renders an Oecumenical Council, if not impossible (mens judgements may be had , where their persons cannot) yet very difficult , wishing one , as general as might be, and (untill God send such an Opportunity) endeavouring to conform our selves in all things , both in *Credendis* , & *Agendis* , to whatsoever is uniform in the belief or practice , in the doctrine or discipline of the Universal Church ; And lastly , holding an Actual Communion with all the divided parts of the Christian world , in most things , & *in voto* , according to our desires , in all things.

F I N I S.